

The Improvement Era



FEBRUARY, 1946

VOLUME 49 NUMBER 2

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 1, UTAH

THE FLAME FAMILY



SPEEDY



CLEANY



STEADY



FLEXY



THRIFTY

THE GAS FLAME QUINTS SOLVE MRS. D'S DILEMMA

Oh! dear, I can't decide what to do about the range in our new kitchen.

Why not sleep on the problem? Then, in the morning... ho-hum... 'night, darlin'.....



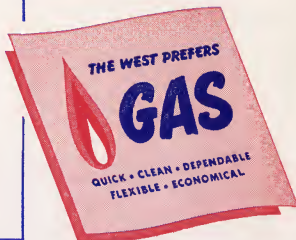
We're the Quints who bring new freedom
From your household tasks (We'll speed 'em!)
And we'll save you money, too.
May we go to work for YOU?

You'll be the happiest with a beautiful
new GAS range in a "New Freedom"
GAS kitchen.



Rise and shine, Lazybones! I've decided on a "New Freedom" gas kitchen with new "CP" range. The Quints helped me make up my mind.

QUINTS?! Oh, you gave me a scare for a minute. A dream, eh? M'm'm... I smell Breakfast, here I come!



MOUNTAIN FUEL SUPPLY COMPANY

Serving Twenty-six Utah and Wyoming Communities

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

JAPANESE celebrate their birthdays on the same day, New Year's Day. The New Year's Day following actual birth is taken as the two-year-old birthday, even though the child were born the day before, on December 31st. A child is counted a year old when it is born because the development time of the child before birth is considered as part of its age.

It was shown by the late Dr. Raymond Pearl that people whose grandparents died at an average age above eighty years, normally live about ten years longer than people whose grandparents died at the age of fifty or younger.

THE American muskrat was taken about three years ago to Karelia, north of Leningrad in Russia, and has done well there.

A NEW breed of silkworm has been developed in Russia which will breed not only in the southern part of the country, but in the central and northern regions as well. Compared to the usual Chinese breed, it produces one instead of two cocoons a year, but each cocoon has about 1,300 yards of thread compared to 450-550 yards by the Chinese breed.

A PATENT has been given for a new machine which seals evaporated milk in bottles instead of cans. Better milk color and flavor are claimed for this milk.

FROM the time it falls until the time it melts, snow commonly packs into about a quarter of its initial thickness. Snow newly fallen will contain about one inch of water for each ten inches of snow but at the time of melting, about four inches of water for every ten inches of snow.

A HEALTHY man accustomed to working under such conditions, may, while exercising in the heat, run a temperature of 103° or even 104° for hours without marked ill effects.

WHEN it was discovered that millions of mosquitoes were killed by dynamos in power stations after being attracted by drone of the engines, an electrical device was designed to give out a particular note to attract mosquitoes to death by electrocution in the apparatus.

"Since my first package
they're a must
with my family"



Crisp, Tangy, Flavorful



Saltine
Wafers
by PURITY

Do you have
this problem with
your children?



DO you have any trouble to be sure that your children have in their diet the quart of milk a day that nutrition authorities say each of them should have for the best of growth?

The use of Sego Milk—whole milk concentrated to double richness—will help you to put more milk in your children's diet, help you more surely to provide the tooth and bone-building substances which growing bodies must have, the substances which milk chiefly provides.

And Sego Milk provides also the extra sunshine vitamin D which children must have in their diet to enable them properly to use those tooth and bone-building materials. A pint of Sego Milk mixed with a pint of water to make a quart of rich whole milk contains 400 units of vitamin D. Use Sego Milk for all your milk needs.



SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk in the Intermountain West
Plants in Richmond, Utah; Preston and Buhl, Idaho

Radio Series

ON January 20, Dr. Franklin L. West, Church Commissioner of Education, commenced a series of Sunday evening talks on the Church radio hour with the general title, "Education for Religious Living." He will be heard over KSL every Sunday at 9 p. m., mountain time.

Pianissimo

By P. Bracken

How lovely are these silent things!
The soundless symphony of snow . . .
The wordless songs the spirit sings . . .
The grate's companionable glow . . .

How lovely, these! And yet, today, I learned another still more dear:
Your look that spanned a room to say "How wonderful to find you here!"

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The Improvement Era

FEBRUARY, 1946

VOLUME 49, NO. 2

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

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The Editor's Page

Utah's Golden Anniversary of Statehood.....
George Albert Smith 75

Church Features

Letter of the First Presidency Concerning Military Training..	76
Principles of Peace in the Postwar Period.....David O. McKay	78
Evidences and Reconciliations: CI—Where Was the Garden of Eden?.....John A. Widtsoe	97
Ezra Taft Benson Called to European Mission.....67	
Priesthood: Melchizedek.....106	
Aaronic.....109	
Ward Teaching.....110	
No-Liquor-Tobacco Column.....107	
Genealogy: Netherlands Records Preserved.....111	
Life of Nathan Tanner, Jr.....111	
The Church Moves On.....112	
Mutual Messages.....86, 115, 122	
Field Photos.....122, 128	

Special Features

"Oh, What Shall the Harvest Be?"".....Marvin O. Ashton	80
Relationship of Nutrition to Dental Decay and Pyorrhea.....Carlyle S. Miller	81
George Washington, A Spiritual Man.....Wendell J. Ashton	84
"Scouts of the World, Building Together".....Rock M. Kirkham	86
A Mormon Wife—The Life Story of Augusta Winters Grant—XII.....Mary Grant Judd	88
Applause at Gettysburg.....92	
The Legend of the Tribe of Very Much Wind—Part II.....Ruby K. Smith	93
The Spoken Word from Temple Square.....Richard L. Evans	94
Exploring the Universe, Franklin S. Harris, Jr.....65	
What Is Truth? Albert L. Zobell, Jr.....70	
St. Valentine's Day.....72	
Torturing the Aztecs, Charles E. Dibble.....74	
The American Boy, Theodore Roosevelt.....90	
Homing: Your Next Best Friend, Helen G. Green.....98	
Cook's Corner.....99	
Handy Hints.....101	
George Washington's "Rules of Conduct".....100	
News from the Camps.....100	
Letter from Belgium, Paul J. Devigne.....102	
Out of the Fold, Brownie Bernice Brown.....104	
On the Bookrack.....114	
Your Page and Ours.....128	

Editorials

Fiftieth Anniversary of Utah's Statehood.....Levi Edgar Young	96
Quoting Thomas Jefferson.....96	
Communique on Displaced Persons.....96	

Stories, Poetry

Spring Comes to Johnny Adams.....Mary E. Knowles	82
The Old Peter's Cabin Cow.....S. Dilworth Young	85
Joe Meek, Company Trapper.....Ann Woodbury Hafen	91
Pianissimo, P. Bracken.....66	
Poetry Page.....68	
Frontispiece: Washington and Lincoln, Gertrude Perry Stanton.....73	
Cottonwoods, Grace Zenor Pratt.....85	
Wasted Time? Ruth J. Devreaux.....98	
Going Home, Grace Sayre.....119	

The Cover

THE debunkers have had their day, and in the judgment of time the great men of history still merit their greatness. Despite the frailties they must have shared in common with all mankind, they distinguished themselves by speaking truth fearlessly and accomplishing difficult tasks with steadfast purpose. The grandeur of the late Gutzon Borglum's heroic sculpture completed by his son on Mount Rushmore, South Dakota, matches the spiritual stature of Washington, Jefferson, Lincoln, and Theodore Roosevelt. The photograph is by Charles D'Emery, adapted for cover use by Charles Jacobsen.

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Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include stencil impression from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

Executive and Editorial Offices:

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All manuscripts must be accompanied by sufficient postage for delivery and return.

EZRA TAFT BENSON

Called to European Mission

ELDER EZRA TAFT BENSON of the Council of the Twelve has been appointed president of the European Mission. The announcement was made by the First Presidency on January 14.

In appointing Elder Benson, the First Presidency announced:

Developments have made it seem both desirable and wise to release Elders John A. Widtsoe and Thomas E. McKay from their call to the European Mission in order



EZRA TAFT BENSON

that they might supervise the collection and forwarding of relief materials to Europe and to call Elder Ezra Taft Benson to preside over that mission.

In this position Elder Benson will attend to the spiritual affairs of the Saints in Europe as well as direct the work to make available food, clothing, and bedding for the members of the Church in these distressed areas. In excess of thirteen thousand packages have been shipped by the Church welfare program during the past several weeks to members of the Church who can now be released.

Plans are now being effected to send articles in carload quantities.

Letters and cablegrams which have been received in the Church offices from the Saints and acting mission presidents of the liberated countries indicate that the welfare packages are being received in good condition. In addition to the packages sent by and through the welfare program, many members of the Church have sent packages to relatives and friends. Word has also been received that these packages are reaching their destinations.

Elder Benson expects to leave February 1 by Pan-American Clipper. With him will go Elder Frederick W. Babbel, recently released from the armed services, who served on a mission to Germany, from 1936 to 1939.

They will make their headquarters in London. Both Elder Benson and Elder Babbel will leave their families at home.

THE reorganizing of the various missions in Europe will be Elder Benson's primary task. Five mission presidents have already been appointed for continental Europe: The Netherlands Mission, Cornelius Zappey, who is awaiting visas for his field of labor; the Swiss Mission, Scott Taggart, whose transportation is being arranged; the Swedish Mission, Eben R. T. Blomquist; the Norwegian, A. Richard Peterson, both sailing from New York on January 26; and the French Mission, James L. Barker, whose transportation is being arranged. President Hugh B. Brown heads the British Mission. He assumed his position during the war in conjunction with his duties as coordinator for Latter-day Saint servicemen. The other missions have acting presidents.

Full-time missionaries are now being sent to the British Mission. Missionaries have been called for other countries and are awaiting visas. The extent of missionary activities in Europe for a season will depend upon the reports which Elder Benson makes after receiving first-hand knowledge of conditions there.

Elder Benson was a missionary in England from 1921 to 1923 and toured the countries of Europe at that time. He has served as the president of two stakes, Boise and Washington, D. C. He has been a member of the Council of the Twelve since October 1943.

Elder Benson takes to Europe his experience gained as secretary of the National Council of Farm Cooperatives in Washington, D. C., which, through member organizations, served over two million American farmers. He resigned this position when called to the Council of the Twelve.

Returning from his mission, he and his brother, in the spirit of cooperative enterprise, alternated quarters at Brigham Young University with farming, so that both could get a college education. Elder Benson graduated in 1926, and in that year married Flora Smith Amussen. A scholarship took them to the Iowa State Agricultural College, where he received his master of science degree, and was elected to Gamma Sigma Delta, the honor society of agriculture.

In 1928 he served as county agricultural agent in Preston, Idaho. In 1930, he became extension economist and marketing specialist at the University of Idaho, College of Agriculture. He did more graduate work at the University of California and helped to organize the Idaho Cooperative Council, serving as its secretary.—H. L., A. Z.



At the New Year



We extend our appreciation to the regular civilian travellers who have refrained from using the trains in order that returning members of the Armed Forces could go home. It will be several months before we can offer civilians definite assurance of accommodations to the East. In the meantime, do not travel unless absolutely necessary.

The Scenic Route Across America

WESTERN PACIFIC

San Francisco to Chicago

Include
AUTOMATIC
ELECTRIC
WATER HEATING
in your
plans for



SEE YOUR
ELECTRICAL
DEALER



Utah Power
& Light Co.

MUSIC

We carry large stocks of music suitable for

CHURCHES
SCHOOLS

AND

HOME USE

Arranged
for Vocal and
Instrumental

SOLOS—CHOIRS—BANDS

We specialize in I. D. S. Church music. Write to us for suggestions and material available. Dealers in Steinway and Lester pianos, band and orchestra instruments, talking machines, records and musicians' supplies.

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Salt Lake City 1



WIND BEFORE A SNOWSTORM

By Helen Martin Horne

SWIFT from the north, with shrill and whistling sound,
A frosty, biting wind is hurrying 'round.
It rushed upon the twilight's peaceful glare
And threw a noisy clatter on the air.
Across the fields the flecks of stubble fly
Like swirling specks of dust against the sky,
While brittle leaves, swept to the garden wall,

Are left to dance and shiver where they fall.
The locust pods that rattle with their seeds
Are raspy dry, and driven with the leaves;
Yet on blows the wind with quick and harried sound

As with a stinging breath it sweeps the ground
To leave the level stretches combed and bare.

Loudly it rushes! Whirling everywhere!
Hurrying, hurrying, as with the sinking sun
Twilight ends, to leave the night begun.
And night will bring a robe of shining gleam
To heap upon earth's bareness, white and clean.

IT SHALL BE MUSIC

By Helen Baker Adams

IT shall be music just to hear his tread
Upon the drive again, the crunch of rock
On rock, footsteps in rhythm spirited
And sure. Too long no clatter at the lock.
No happy banter, no gay breathless whirl
About the cheerful kitchen as he laughs—
"There now! The headman's home again,
my girl.

Bring out the rations. Where's the fatted calf?

Where is my son . . . my slippers . . . and the mail?"

It shall be heaven when the family prayer
Is answered, and his old, familiar wail
Of hunger sounds like music in the air!

TO THE NORTH STAR

By Wilford E. Smith

FIVE years ago she said, "I do!"
Tonight she's far away.
Tonight in tears I look at you
And think of that bright day.

Five years ago two hearts were one.
And one they'll ever be
As long as earth is warmed with sun
And moonbeams kiss the sea.

But war broke up our peaceful home
And called me over sea,
Beyond the broad Pacific foam
Where men fought to be free.

And now I have to scan the skies
To see within your light
The love reflected from her eyes
Which watch you, too, tonight.

North Star, caress her wavy hair
And kiss with silver beams
The lips which breathe a silent prayer
For something more than dreams.

A PRELUDE TO THE SNOW

By De Veaux Jackson Townsend

It's raining, and a grayness is covering all the sky.
The leaves, once green, take on a golden glow.

In shallow, dancing puddles, the falling drops bounce high.
A warm wind sings a prelude to the snow.

The mist, through curling, blackened smoke, is weaving in and out.
The morning sun is hidden by its foe.
The heavy rain clouds surge and move and spread their store about.

A warm wind sings a prelude to the snow.

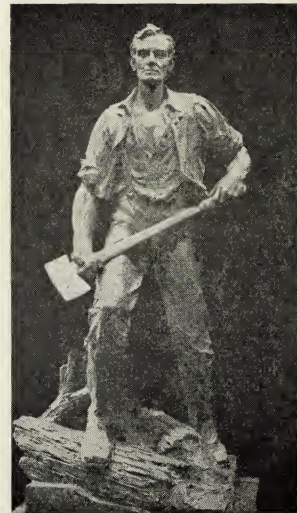
ABRAHAM LINCOLN

By Ruth Erickson

SING, oh America, land of free people!
Rise up, oh nation, and lift up in song!
For history's annals proclaim a deliverer—
Burning with zeal to right a great wrong!

Humble his parentage; brought up in poverty;
Mighty in prowess, though clumsy and crude;
But with a God-endowed love for his fellow men
Like unto One crucified on the rood!

His was the anguish, and his was the glory,
Seeking fulfillment of one great ideal;
And blessed are we—for he stands in the shadows,
Ever inspiring us, vital and real!



ABRAHAM LINCOLN BY AYARD FAIRBANKS
FOR EWA PLANTATION SCHOOL, HAWAII

PORTRAIT OF A GIRL WOOD
HAUNTED

By Alice Josephine Wyatt

THERE in the crowd I watched her as she stood

Like one fresh flower in a withered bed,
She must have come from some song-
haunted wood

Where pine incense hangs heavy overhead.
And when she spoke, I heard quick brook-
lets flowing;

Her eyes shone blue as sun-bathed moun-
tain lakes;

And in her laughter woodland winds were
blowing.

Her hair was like dark pools when moon-
light breaks.

She had two cheeks like Indian summer skies
That burn at sunset as the forest fire,
And on her lips redbirds had poured their
dyes

In mold to suit a sculptor's strict desire.
There are some souls who drink at hidden
springs,

And transport sylvan worlds where beauty
clings.

HOME IS THE SPIRIT

By John E. Donovan

A HOME is many things—so many things
That inventories written down don't list:
The countless tunes the chime of memory
rings,

The habit-molded spots that would be
missed,

And sorely missed, if they were ever
changed.

But homes—real homes—cannot be re-
arranged

To leave the essence out. That is their
worth,

The reason they're the dearest place on
earth.

TODAY MY JOHNNY MARCHED OFF
TO THE WARS

By Beth Henry

TODAY my Johnny marched off to the wars,
Marched away with his buddies, Frank
and Joe.

Barefoot boys but a few short years ago—
Today they're men marching off to the wars.

Who will they fight when they get to the
wars?

Why boys—like Johnny and Frank and Joe.
Barefoot boys but a few short years ago—

They're the ones who fight and die in the
wars.

Friend and foe, victor and vanquished in
war,

Are boys like my Johnny and Frank and
Joe.

Barefoot boys but a few short years ago—
They seem so young for the horrors of war.

Some think of the glory and gain of war,
But I of the Johnnies and Franks and Joes

Barefoot boys but a few short years ago—
Theirs is the sorrow and the pain of war.

FURLOUGH

By Cpl. D. L. Chipman

HOW can the hours all last so long?

The miles be stretched so far?

Why is furlough time all wrong?

My journey's not to a star.

The homeward time should go as fast

As those precious hours when I'm home at
last.

FEBRUARY 1946

Look for the Things that Mean Something

to Farmers Who Know Tractors



Did you ever stop to think why so many of the Case tractors in use are owned by farmers with a lot of tractor experience? When a man has used tractors for years, perhaps of several makes, he finds out the features and the qualities that count most in a tractor.

Experienced owners like the way Case engines pull as strong at half-speed as when wide open, saving fuel on light work and avoiding a lot of gear shifting. They like Case Synchronized Steering and the Case self-locking, full-swinging drawbar which make short turns easy with full load. They like the deep cushioned Safety Seat that floats on spring-and-rubber mounting, pushes up to form a backstop when the driver stands for a change from steady sitting.

Most of all they like the extra ENDURANCE built into Case tractors. It means low annual cost for upkeep, extra years of use that cut down the cost per year of ownership.

CASE



12
GREAT
TRACTORS

All-purpose models include the popular-priced 1-2 plow "VAC" shown above, full 2-plow "SC," and 3-plow "DC." In the same sizes are three orchard models and standard four-wheelers, plus the mighty 4-5 plow "LA," also vineyard and truck-crop specials. See your Case dealer; write for catalog of size to suit your farming. Address Dept. B-44, J. I. Case Co., Racine, Wis.

A BADGE OF HONOR



All men and women of
our armed forces—hon-
orably discharged—will
wear this symbol of
service.

WELCOME THEM HOME!



HOTEL UTAH

GUY TOOMBES, Managing Director



What is Truth?

O say what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

—John Jaques

(Deseret Sunday School Songs, p. 76)

Compiled by

ALBERT L. ZOBELL, JR.
Editorial Associate

has its assigned part; and it is for
us to endeavor to perform our por-
tion of this perpetual task of our
species. (Whewell)



—Photograph, Harold M. Lambert

What is truth?

General, abstract truth is the
most precious of all blessings; with-
out it man is blind; it is the eye of
reason. (Rousseau)

What is truth?

Truth, whether in or out of fash-
ion, is the measure of knowledge,
and the business of the understand-
ing; whatsoever is beside that,
however authorized by consent, or
recommended by rarity, is nothing
but ignorance, or something worse.
(Locke)

What is truth?

The greatest homage we can pay
to truth is to use it. (Emerson)

What is truth?

There is no progress in funda-
mental truth.—We may grow in
knowledge of its meaning, and in
the modes of its application, but its
great principles will forever be the
same. (W. Radcliffe)

What is truth?

Truth is so great a perfection,
that if God would render himself
visible to man, he would choose
light for his body and truth for his
soul. (Pythagoras)

What is truth?

In the discovery of truth, in the
development of man's mental pow-
ers and privileges, each generation

What is truth?

To seek the truth, for the sake
of knowing the truth, is one of the
noblest objects a man can live for.
(Dean Inge)

What is truth?

When a man has no design but
to speak plain truth, he may say a
great deal in a very narrow com-
pass. (Steele)

What is truth?

Truth is only developed in the
hour of need; time, and not man,
discovers it. (Bonald)

What is truth?

Receiving a new truth is adding
a new sense. (Liebig)

What is truth?

And ye shall know the truth, and
the truth shall make you free. (John
8:32.)

What is truth?

Truth—the sum of existence.
(John Jaques)

What is truth?

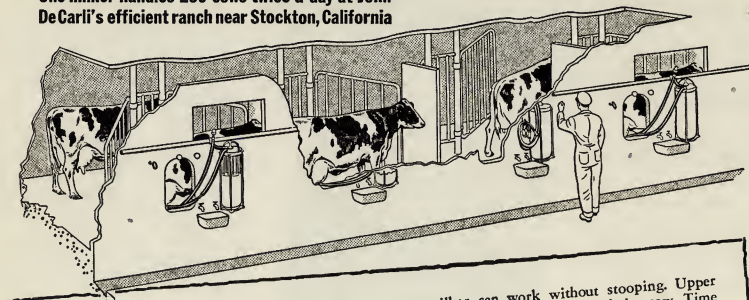
Peace if possible, but truth at
any rate. (Luther)

What is truth?

And truth is knowledge of things
as they are, and as they were, and
as they are to come. (D. & C. 93:
24.)

Here Comes Assembly-Line Milking!

One milker handles 250 cows twice a day at John DeCarli's efficient ranch near Stockton, California



Inventive John De Carli, aided by his neighbor blacksmith, has applied streamlined production methods to his dairy operation. His "assembly-line" consists of a 75-foot alley with a series of gates, and five milking stalls. One man washes and primes the cow . . . then pulls a handle to open the main entry gate ahead. The cow steps forward onto a floor trap which opens the next gate, and proceeds to the first empty milking stall. Here, through an opening near the alley floor, the teat cups are attached . . . and four minutes later removed by the milker, who pulls a lever to allow the cow to leave the stall and proceed down the alley to the trap-operated rear door.

John's milking parlor is on a lower level than the stalls. Here the openings are waist high, so

the milker can work without stooping. Upper windows give milker a view of the cow. Time required to milk one cow allows the milker to change cows and machines in the other four stalls, keep an eye on the glass containers, and start the pumps that send the milk to the cooler. De Carli's assembly-type layout costs about the same as a good 60-cow milking barn — depending on materials used. It would not be practical for herds of less than 150 cows.

Several neighbor dairymen, after visiting De Carli's place, have worked out similar systems. Recently De Carli was invited to show a home-made movie of his system at Cornell and Purdue Universities. No doubt someday complete plans will be available.

Live Steam "Cooks" Crop Enemies



When other methods fail up in Washington's Yakima Valley, Burr Elliott's contraption "cooks" pests, weed seed and other crop enemies in the soil. Neighbors have hired Elliott to sterilize their soil . . . claim it pays when crops are high in value. The steam cooker consists of a "tea kettle" set on a double disk . . . with tubes carrying the live steam down along the front of the cutting disks, which bury it beneath the soil. Still in the experimental stage — but the results look good!

A SAFEWAY Farm Reporter Advertisement

Safeway's Farm Reporter keeps tab on how farmers make work easier, cut operating costs, improve crop quality. His findings are reported because we Safeway people know that exchanging good ideas helps everybody, including us. After all, more than a third of our customers are farm folks.

SAFEWAY'S Milk Handling Goes Modern, Too

Safeway's tank truck milk collection is so satisfactory the system will be installed at all Safeway milk plants as conditions permit. Here's how it works: milk flows from farmer's cooler to dairy storage vat. Driver of Safeway tank truck measures amount of milk; turns on agitator; secures sample to be delivered under refrigeration to milk plant for butterfat testing; pumps milk from vat into tank truck. At milk plant, milk is pumped from truck into storage tank.



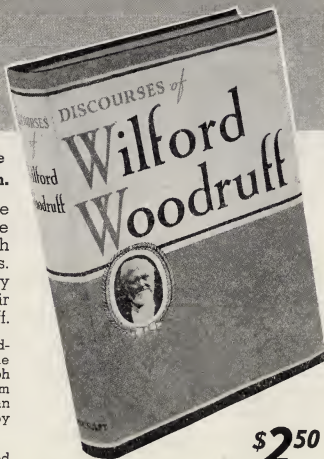
This system eliminates the farm chore of putting milk into milk cans. It also reduces transportation cost, makes weighing and sampling of milk more accurate, improves quality. Better quality milk at lower cost leads to larger consumption.

- Safeway buys direct, sells direct, to cut "in-between" costs
- Safeway buys regularly, offering producers a steady market . . . with no brokerage fees
- Safeway pays going prices or better, never offers a price lower than producer quotes
- Safeway stands ready to help move surpluses
- Safeway sells at lower prices, made possible by direct distribution . . . so consumers can afford to increase their consumption

SAFEWAY — the neighborhood grocery stores

JUST OFF THE PRESS--

Discourses of WILFORD WOODRUFF



\$250

Here are the teachings of the fourth President of the Church.

"Our children should not be neglected; they should receive a proper education in both spiritual and temporal things. That is the best legacy any parents can leave to their children."—Wilford Woodruff.

The "Discourses of Wilford Woodruff" is a worthy companion volume to "Gospel Doctrine," by Joseph F. Smith; "Discourses of Brigham Young"; "Gospel Kingdom," by John Taylor; and "Gospel Standards," by Heber J. Grant.

Wilford Woodruff's clear, pointed explanations of gospel doctrines and his wise, far-sighted counsel are as applicable today as they were in his generation. Here is a book needed by every student of the gospel.



Other new Bookcraft books:

MAN AND THE DRAGON

By Dr. John A. Widtsoe

Here are 84 informal themes, applying principles of truth to problems of today. This is a choice volume. \$2.00.

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Intrigue, adventure, romance, in a setting of Oriental glamor—the story of Abraham in the land of the Chaldees. \$2.00.

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By Wendell J. Ashton

Biographical sketches of eight choice characters from the pages of L. D. S. history. \$2.00.

THE QUEST

By O. F. Urnsbach

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By Eliza R. Snow

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St. Valentine's Day

SAINT VALENTINE'S DAY is alluded to by Shakespeare and by Chaucer, and also by the poet Lydgate who died in 1451. One of the earliest known writers of valentines, or poetical, amorous addresses for this day was Charles, Duke of Orleans.

There was a prevalent notion among the common people, that this was the day on which the birds selected their mates. They seem to have imagined that an influence was inherent in the day, which helped in some degree to bind the lot or chance by which any youth or maid was now led to fix his attention on a person of the opposite sex. It was supposed, for instance, that the first unmarried person of the opposite sex whom one met on Saint Valentine's morning in walking abroad, was a destined wife or a destined husband.

A forward miss in the *Connoisseur*, a series of essays published in 1754-6, thus adverts to other notions with respect to the day:

Last Friday was Saint Valentine's day and the night before, I got five bay leaves, and pinned four of them to the four corners of my pillow, and the fifth to the middle; and then if I dreamt of my sweetheart, Betty said we should be married before the year was out. But to make it more sure, I boiled an egg hard, and took out the yolk, and filled it with salt; and when I went to bed, ate it, shell and all, without speaking or drinking after it. We also wrote our lover's names on bits of paper, and rolled them up in clay, and put them into water; and the first that rose up was to be our valentine. Would you think it?—Mr. Blossom was my man. I lay a-bed and shut my eyes all the morning, till he came to our house; for I would not have seen another man before him for the world."

The origin of these peculiar observances of Saint Valentine's Day is a subject of some obscurity. The saint himself, was a priest of Rome, who met a sad death by being first beaten with clubs and then beheaded. The greater part of his remains are preserved in the church of St. Praxedes at Rome, where a gate was named for him, *Porta Valentinii*. The association of the lovers' festival with Saint Valentine seems to arise from the fact that the feast of the saint falls in early spring and is purely accidental.

¹Chambers, *Book of Days*, February 14th





Washington and Lincoln

THEY were so different in many ways—
 One was well born and of a stately mien;
 He wore his wig and buckled shoes with grace;
 Fine lace adorned his coat of satin sheen.

A courtly and affluent gentleman
 With slaves to do his bidding, fill each need,
 Wealth crowned, yet did not spoil him. Here was pride
 Without conceit, acumen without greed.
 The other came from poor and humble stock,
 No rank of family or estate his share,
 Nor did a kindly Nature deign to grant
 A comely presence. Rugged, awkward, spare,
 Fitted to represent, to feel the wrongs,
 The heavy burdens, and division's threat

To all the common people of the land;
 Nothing of beauty, only strength.

And yet—

They were so like in all that makes men great;
 Their highest glory but to serve the state,
 The nation, and the people in their care.
 In time of stress, each sought his God in prayer;
 Each held himself above dishonor's price,
 Each treasured liberty and hated vice,
 Each held aloft one banner to the sun—
 "Freedom and Justice"—Lincoln and Washing-
 ton.

Gertrude Perry Stanton



“Coming Up!”

Yes—the nation’s long-standing order for Fels-Naptha Soap *is* being filled. Cars of this badly-needed, civilian laundry soap are rolling to all parts of the country.

You won’t have to ‘do with something else’ much longer. You won’t have to shut your eyes to “Tattle-Tale Gray.” Shirts and sheets and towels will come out of the wash the way they should—dazzling white and sweet.

As so many women have learned during recent war-time years—to keep a house and a family *really* clean, there’s nothing like good, mild soap and gentle naptha—Fels-Naptha Soap!

Fels-Naptha Soap

BANISHES “TATTLE-TALE GRAY”

TORTURING the AZTECS

By Dr. Charles E. Dibble

AN epic which has captured the fancy of ancient and modern Mexico is the dogged impassiveness of Cuauhtemoc to Spanish torture. Cuauhtemoc (the Eagle who Descends) succeeded Montezuma as the ruler of the Aztecs. More determined and defiant in his resistance to the Spaniards, Cuauhtemoc led his people during the final siege of Mexico City.

After an extended siege, during which the inhabitants were reduced to starvation, the native Indians finally yielded. Cortez and his henchmen were con-



CUAUHTEMOC AND THE RULER OF TLACAPAN ARE TORTURED

vinced that Montezuma had revealed only a fraction of the gold wealth of the Aztec empire. Subsequent search for the treasure proved futile. In an effort to force the secret, Cuauhtemoc and a confederate ruler were taken prisoner. Orozco y Berra describes the incident:

“Cuauhtemoc, and Tletlepanquetzaltzin, ruler of Tlacopan, were subjugated to torture by burning the hands and feet. The king, with unbreakable constancy, endured the pain without changing the serenity of expression. Tletlepanquetzaltzin, about to succumb, sorrowfully turned his eyes to the monarch [Cuauhtemoc], as though to beg license to reveal the secret or as though supplicating the king to reveal it himself. Cuauhtemoc, fixing his ardent gaze on the ruler, crisply said, ‘Am I in any delight or bath?’ Ashamed, the ruler of Tlacopan recovered that stoic indifference with which the valiant were wont to mock the cruelty of their enemies, and died from the torture. Late for the glory of Don Hernando (Cortez) the burning irons were taken from the Aztec emperor, for that act imprinted an ugly blot on the memory of the conqueror, who cannot be defended by saying he could not detain his soldiers, for at more difficult moments he was able to impose his forceful will.”

THE IMPROVEMENT ERA

Utah's Golden Anniversary of Statehood

By PRESIDENT GEORGE ALBERT SMITH

Address delivered at a public meeting marking the fiftieth anniversary of Utah's statehood, held in the Salt Lake Tabernacle, January 4, 1946

NEARLY a hundred years ago, a group of homeless travelers, members of the Church of Jesus Christ of Latter-day Saints, under the leadership of Brigham Young, entered the Salt Lake valley and camped near this spot. They were the vanguard of approximately twenty thousand people who had been ruthlessly driven from their homes in Illinois by so-called Christians living in a land dedicated to religious liberty. These pilgrims believed the Bible to be the word of God. They knew that their Heavenly Father lived and had them in his keeping, and that the gospel of Jesus Christ was the only power of God unto eternal salvation in the celestial kingdom. They believed that if they sought first the kingdom of God and his righteousness, all other things that were desirable would be given to them.

When they turned their backs upon their comfortable homes, they braved the wilderness; and under the influence of faith and prayer, they traveled fifteen hundred miles to the valley of the Great Salt Lake and began creating new places to live in, cultivating the soil, and laying the foundation of what is now the sovereign state of Utah. They were not inferior people. As a matter of fact, they were a very choice cross section that had been gathered from many communities and nations; they possessed intelligence that enabled them to succeed where others would have failed. They had been drawn from many of the walks of life—artists of a very high order, farmers, stock raisers, builders, manufacturers, musicians, scholars, and above all, real Christians who cooperated with one another in developing all that was desirable in a growing community. Not only was their leader one of the greatest pioneers that the

world has ever seen, but he had as his associates some of the best educated men and women in America. Among them were doctors, scientists, statesmen, educators, lawyers, journalists. They built churches, homes, schoolhouses, and a university. The great temple to the east of us and the building in which we are assembled tonight were the workmanship of their hands. They were not seekers after wealth; they were not satisfied to be hunters and trappers. Their object was to rear families of children and develop men and women worthy to bear the image of our Heavenly Father. They cleared the land, made the roads, and bridged the streams.

They believed that the Constitution of the United States was inspired by our Heavenly Father. When they arrived in this valley, it was Mexican territory; but they raised Old Glory over the land and took possession, determined that they would be a part of this great nation. They were associated in building the transcontinental railroad, as well as local railroads, in building telegraph lines, and in taking advantage of every forward movement for the blessing of mankind.

I know you will appreciate the deep reverence I have in my soul for my own forebears, who on both Father's and Mother's side were among the first to come into this valley. Education was fostered; the arts and sciences were encouraged; and I may sum up by saying that there was not an uplifting, desirable privilege that could be enjoyed by the human family that was not sought after by that royal community of loyal

Americans. Children were taught to pray at their mother's knee and to worship God, the Father of us all. They did not have many luxuries, but by reason of their sturdy characters, they developed the comforts that would enrich the lives of their loved ones and carry civilization forward for the blessing of all those who participated. Their success was not an accident. They were the children of the Lord and lived so that the inspiration of his Spirit gave them understanding. By faith they crossed the wilderness under most difficult circumstances. It was their faith that enabled them to perfect irrigation systems which made it possible to develop agriculture in this land. It was by faith that they built the great temple, the tabernacle, the great organ, all accomplished in the midst of their poverty. When the crickets attacked their crops and threatened to bring starvation upon the people, their faith was sufficient to draw unto themselves the blessing of the Lord, and he sent the seagulls to deliver them from their peril.

In an early day, men and women of all faiths and creeds, and people of many nationalities found their way into this western land. All who were honorable and who were willing to be good neighbors were made welcome, and they joined in adding to the population and increasing the ability of the people to overcome the obstacles that presented themselves on every hand. The Latter-day Saints not only encouraged their own people to build houses of worship, but they contributed of their means and their labor to build the first

(Concluded on page 126)



WE print below a letter dated December 14, 1945, addressed by the First Presidency of the Church to each member of the Utah Congressional Delegation—Senators Thomas and Murdock and Congressmen Granger and Robinson. Word has now been received by the First Presidency from both Senators and both Congressmen expressing their approval of and belief in the sentiments, reasons, and conclusions set forth in the letter. The letter follows:

Letter of the

PRESS reports have for some months indicated that a determined effort is in making to establish in this country a compulsory universal military training designed to draw into military training and service the entire youth of the nation. We had hoped that mature reflection might lead the proponents of such a policy to abandon it. We have felt and still feel that such a policy would carry with it the gravest dangers to our Republic.

It now appears that the proponents of the policy have persuaded the Administration to adopt it, in what on its face is a modified form. We deeply regret this, because we dislike to find ourselves under the necessity of opposing any policy so sponsored. However, we are so persuaded of the rightfulness of our position, and we regard the policy so threatening to the true purposes for which this Government was set up, as set forth in the great Preamble to the Constitution, that we are constrained respectfully to invite your attention to the following considerations:

1. By taking our sons at the most impressionable age of their adolescence and putting them into army camps under rigorous military discipline, we shall seriously endanger their initiative thereby impairing one of the essential elements of American citizenship. While on its face the suggested plan might not seem to visualize the army camp training, yet there seems little doubt that our military leaders contemplate such a period, with similar recurring periods after the boys are placed in the reserves.

2. By taking our boys from their homes, we shall deprive them of parental guidance and control at this important period of their youth, and there is no substitute for the care and love of a mother for a young son.

3. We shall take them out of school and suffer their minds to be directed in other channels, so that very many of them after leaving the army, will never return to finish their schooling, thus over a few years materially reducing the literacy of the whole nation.

4. We shall give opportunity to teach our sons not only the way to kill but also, in too many cases, the desire to kill, thereby increasing lawlessness and disorder to the consequent upsetting of the stability of our national society. God said at Sinai, "Thou shalt not kill."

5. We shall take them from the refining, ennobling, character-building atmosphere of the home, and place them under a drastic discipline in an environment that is hostile to most of the finer and nobler things of home and of life.

6. We shall make our sons the victims of systematized allurements to gamble, to drink, to smoke, to swear, to associate with lewd women, to be selfish, idle, irresponsible save under restraint of force, to be common, coarse, and vulgar,—all contrary to and destructive of the American home.

7. We shall deprive our sons of any adequate religious training and activity during their training years, for the religious element of army life is both inadequate and ineffective.

8. We shall put them where they may be indoctrinated with a wholly un-American view of the aims and purposes of their individual lives, and of the life of the whole people and nation, which are founded on the ways of peace, whereas they will be taught to believe in the ways of war.

9. We shall take them away from all participation in the means and measures of production to the economic loss of the whole nation.

10. We shall lay them open to wholly erroneous ideas of their duties to themselves, to their family, and to society in the matter of independence, self-sufficiency, individual initiative, and what we have come to call American manhood.

First Presidency

CONCERNING MILITARY TRAINING

11. We shall subject them to encouragement in a belief that they can always live off the labors of others through the government or otherwise.

12. We shall make possible their building into a military caste which from all human experience bodes ill for that equality and unity which must always characterize the citizenry of a republic.

13. By creating an immense standing army, we shall create to our liberties and free institutions a threat foreseen and condemned by the founders of the Republic, and by the people of this country from that time till now. Great standing armies have always been the tools of ambitious dictators to the destruction of freedom.

14. By the creation of a great war machine, we shall invite and tempt the waging of war against foreign countries, upon little or no provocation; for the possession of great military power always breeds thirst for domination, for empire, and for a rule by might not right.

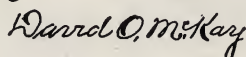
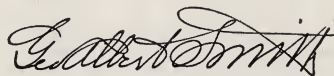
15. By building a huge armed establishment, we shall belie our protestations of peace and peaceful intent and force other nations to a like course of militarism, so placing upon the peoples of the earth crushing burdens of taxation that with their present tax load will hardly be bearable, and that will gravely threaten our social, economic, and governmental systems.

16. We shall make of the whole earth one great military camp whose separate armies, headed by war-minded officers, will never rest till they are at one another's throats in what will be the most terrible contest the world has ever seen.

17. All the advantages for the protection of the country offered by a standing army may be obtained by the National Guard system which has proved so effective in the past and which is unattended by the evils of entire mobilization.

Responsive to the ancient wisdom, "Train up a child in the way he should go; and when he is old, he will not depart from it," obedient to the divine message that heralded the birth of Jesus the Christ, the Savior and Redeemer of the world, "... on earth peace, good will toward men," and knowing that our Constitution and the Government set up under it were inspired of God and should be preserved to the blessing not only of our own citizenry but, as an example, to the blessing of all the world, we have the honor respectfully to urge that you do your utmost to defeat any plan designed to bring about the compulsory military service of our citizenry. Should it be urged that our complete armament is necessary for our safety, it may be confidently replied that a proper foreign policy, implemented by an effective diplomacy, can avert the dangers that are feared. What this country needs and what the world needs, is a will for peace, not war. God will help our efforts to bring this about.

Respectfully submitted,



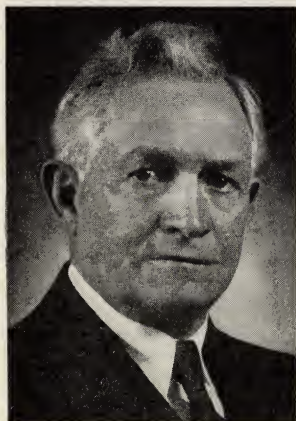
The First Presidency

PRINCIPLES OF PEACE

in the POSTWAR PERIOD

By PRESIDENT DAVID O. MCKAY

OF THE FIRST PRESIDENCY



PRESIDENT DAVID O. MCKAY

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

(Luke 2:13-14.)

THUS at the birth of the Babe of Bethlehem songs of praise heralded the Christian era; in this year of our Lord, 1945, bursting bombs ushered in the atomic age. Now as never before humanity faces the choice between peace through the triumph of principles or the possibility of destruction through the misuse of atomic energy.

The booming of fire-belching cannon, the marching of a hundred million soldiers intent on killing their fellow men have practically ceased, but peace on earth is not achieved. Political, economic, and social problems are still unsolved. Strife in the world is rampant. Indonesia, Palestine, India, and other countries are torn with dissension. China is suffering as the result of civil war. In our own United States too many wheels of industry are silent because of mistrust and misunderstanding between labor and capital. Millions in Europe are homeless and more millions without sufficient clothing, bedding, and fuel to meet the rigors of winter.

Manifestly, though the signing of the terms of surrender ended armed conflict, it still left unsolved the heralded message "and on earth peace." It is evident that nations must seek some other means than war if they would save themselves from want and destruction.

The recent struggle for freedom and the principles heralded at the birth of Christ bring to our attention three fundamental ideals, or principles, the application of which is indispensable to the peace and happiness of the human family. Concisely stated they are: first, the recognition of the constant operation of universal law; second, the acceptance of the existence of a Divine Intelligence; third, good will and brotherhood.

A MORAL FORCE WORKING IN THE UNIVERSE

ESSENTIAL to a permanent, lasting peace, either in the individual or the nation, is the recognition of the existence of ever-operating laws in the universe. As stated by George Washington:

There is no truth more thoroughly established than there exists in the economy and course of nature, an indissoluble union between virtue and happiness; between duty and advantage; between the genuine maxims of an honest and magnanimous policy and the sordid rewards of public prosperity and policy; since we ought to be no less persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the external rules of order and right which heaven itself has ordained.

In other words, as expressed by one inspired:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

Hitler's ignominious failure in his defiance of Christ, and the Ten Commandments, which he called "The Curse of Sinai," is but another verification of the fact that neither individuals nor nations can with impunity sin against moral law. Retribution follows the violation of it as inevitably as compensation follows compliance thereto. Though it appears that only force rules the world today, eventually righteousness will triumph.

A UNIFYING IDEAL

ANOTHER essential to peace and spiritual progress, particularly among nations, is the acceptance of a unifying ideal. The surest, safest foundation for such is the first principle proclaimed at

the birth of Christ—"Glory to God in the Highest."

It augurs ill for the future that men's hearts all too generally are turned from and not toward God. Self-interest, not God's glorification, is the motivating factor in most people's lives. Irreverence is all too manifest. The Lord's name is frequently "taken in vain," and profanity, particularly here in the United States, pollutes the air. The possibility "that man may fall from grace and depart from the living God" has become a sad reality. Peace demands more godliness, more self-discipline, more power to say with Jesus, "Father, . . . not my will, but thine be done." (Luke 22:42.)

Pertinently writes Charles A. Dinsmore:

God and the unseen world are not merely objects of surmise. We know them in experience. It is the eye of faith that sees the broad horizon, the color and the gleam. Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this Power that makes for truth, for beauty, for goodness is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of his works; the cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely more; he cannot be less. When we call God a spirit, we use the clearest lens we have to look at the infinite.

It is to be deeply regretted that a group of representatives of the Allied Nations in conference assembled to draft a constitution for the prevention of war, and the establishing of peaceful international relations, recently, by a majority vote of those present, rejected the proposition to insert the name of Deity. The reason for the rejection, as given by the *New York Times*, was that it is not a question of incorporating noble and beautiful thoughts, but of drafting a constitution acceptable to all peoples of the world. "As long as God is only 'a noble and beautiful thought,' and not a reality in the minds and hearts of men, their efforts will come to naught who strive to avert war and to establish peace."

"A civilization declining all contact with a supernatural life," writes Rudolph Eucken, "and refusing to establish those mysterious inner relations, gradually degenerates into a mere human civilization, and becomes a parody of civilization."

A Timely Message

There is much talk about a new world order, and most surely this war-shattered world needs it. Now as never before there is a demand for leadership of an outstanding nation, which, as a Moses, will lead the selfish, stubborn nations to the promised land—a nation brave enough and sufficiently inspired to hold aloft the light that will be a safe, unfailing beacon to men who stumble along in the fog and darkness of political, economic, and social perplexities. One thing recent events have surely proved—we cannot safely trust to gangsters who, as stated in the book of Job, "... conceive mischief, and bring forth vanity, and their belly prepareth deceit." (Job 15:35.)

No nation, reject God as it may, can

disprove his existence. Then why do Christian nations who accept him as a reality hesitate to acknowledge him and to appeal to him for guidance in their efforts to save humanity from another devastating, perhaps exterminating war?

GOOD WILL AND BROTHERHOOD

THE third fundamental principle mentioned is "good will among men." Good will is an individual attribute, and persons who would promote it should realize that it manifests itself only toward those who prove themselves trustworthy. Instead of condemning too vehemently international and group suspicions, enmities, and

greed, let us first eliminate these enemies of peace from our own lives, from our own homes, our own neighborhoods; then, men, "seeing our good works," will supplant their suspicion with confidence. Deceit, chicanery, and fraud in ordinary business affairs are breeders of distrust, destroyers of brotherliness and good will. For example, the mechanic or garage employee who exploits the stranger or passing tourist, the hotel guest who defaces costly furniture with lighted cigarettes, the merchant who makes excessive profit when opportunity presents itself; the clerk in a store or bank or railway station who cunningly gives out short change—any one who in daily intercourse seeks to take advantage of another is an enemy of good will and peace. "First, then," as Charles Wagner advises, "be of your own country, your own city, your own home, your own church, your own workshop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it."

The spirit of brotherhood prompts service, not conquest; cooperation, not exploitation; it involves fair dealing, not fraud and chicanery. It increases in man a greater appreciation of Christ's value of the individual soul. In short, it makes for a better world; and that, in essence, is the ideal for which your son and a hundred thousand other sons have given their lives in the recent World War. From their silent graves, now dotting many parts of the globe, comes the demand that we, as they, give our all to continue the struggle for the triumph of principles; that we continue to hold aloft the banner of Freedom and Righteousness for which they died. Writes Alfred Noyes:

There's but one gift that all our dead desire,
 One gift that men can give, and that's a dream.

Unless we, too, can burn with that same fire
 Of sacrifice; die to the things that seem;
 Die to the little hatreds; die to greed;
 Die to the old ignoble selves we knew;
 Die to the base contempts of sect and creed,
 And rise again, like those, with souls as true.

Nay (since these died before their task was finished)

Attempt new heights, bring even their dreams to birth,

Build us that better world, oh, not diminished

By one true splendor that they planned on earth.

And that's not done by sword or tongue or pen.

There's but one way. God make us better men.

(Concluded on page 90)



"CHRIST ON GALILEE"

FEBRUARY 1946

—Photograph from a J. T. Harwood painting

"Oh, WHAT SHALL THE HARVEST BE?"

By Marvin O. Ashton
OF THE PRESIDING BISHOPRIC



—Illustrated by J. A. Bywater

It is probably correctly observed that one of the biggest and yet the saddest crops in America is the "spoiled child."

You can see at a glance at the illustration who "rules the roost" in this home. Yes, he holds the scepter in thousands of American homes. Yes, you'd like five minutes alone to handle this selfish little piece of humanity. May I observe here that it is not always the fault of his father and mother, but of others who take a hand in making his bed too much one of roses. Someone has said, "The reason there are so many spoiled children in America is that you can't spank grandmothers." I say you'd like to handle this fellow. What resentment flashes through your mind? You recall the comments of some wise old owl who said, "There's nothing in life more important than a slap on the back, but it should be administered young enough, often enough, and low enough." "We are God's children but not his darlings." I am not too much a convert to corporal punishment, but you certainly see some sad pictures where an occasional application has been neglected.

In a year or two this piece of parent-made selfish anatomy will be taken to school. If the mother hasn't repented of her indulgence, she will take her offspring by the hand, offer him gently to the teacher in charge, with instructions like this: "Wilbur has been brought up rather sensitively. Miss Smith, spank the boy next to Wilbur—let him see you do it; it will do him good."

But what this child needs really is not any punishment vicariously—not by remote control, but by direct application. I am not an advocate of bodily punishment, and I will go further and say that probably the best citizen never had a hand laid on him. Correction has come in some other way. But when selfishness has been developed in some children whom you see about you, your impulses seem to cry aloud for some

treatment that will jar this creature into consistency.

Mothers who raise the child by the book Can, if sufficiently vexed,
Hasten results by applying the book
As well as applying the text.

A child who never feels, will never be a leader. A child who has not been taught to make some sacrifice, will never know what others suffer. He should be taught to think of others while he is in the "gristle stage," before his bones get set.

THERE is a story of a stranger seeing a child of six carrying a buxom corn-fed child of two. The tourist was concerned over the weight of the load being carried and the size of the little creature doing the carrying. She observed, "Isn't that a heavy load for you to carry?" Then came the cheerful reply, "No, he isn't heavy; he's my brother." Now, that child was taught in the home to "bear ye one another's burdens."

Teach your children from the start to share with others. That's what makes character. That's what makes people delightful. Some years ago, I believe it was in London, a "Sympathy School" was established, a school to teach youth sympathy for others. To bring these lessons vividly home to the student, sometimes one leg was tied up for the greater part of the day so the pupil would know how it felt to be lame. One day a bandage was tied over his eyes so he would know what it meant to be blind.

One night a bishop was announcing the songs to be sung. The choir leader

was not too good a penman. The bishop announced the hymn would be "Sweat and Sow." The title intended was, "Sweet and Low." A boy should be taught that life is not all "Sweet and Low" but "Sweat and Sow," and that he should have his share of such a program.

If you, Mr. Dad, give him all the spending money he needs without any effort on his part, he won't do any sweating. A friend of mine went out in the country for berries. The fruitgrower whom he called upon, said he had plenty of berries but no one to pick them. A lad, about twelve years old, heard the conversation. Said my friend to the boy, "Would you like to earn a little money picking fruit?" The answer came: "No, sir, Dad gives me seven dollars a week spending money, and that's all I need. I don't want to pick berries."

The other night I called to a son of my neighbor. "Bill, how would you like to work for me a couple of hours?" I didn't have to wait a second for the answer. "Nope."

"Why?" said I. He came back at me, "Dad gave me a dollar."

DOES your son stand on his own feet? In your home, dear Dad and Mother, do all the footprints of kindness show in one direction—from you to your boy or girl? See to it that the footprints of kindness show from them to you.

Lincoln at ten was so schooled in sympathy and devotion for others that at this age, a year after the passing away of his darling mother, he arranged for

(Continued on page 124)

THE RELATIONSHIP OF NUTRITION TO Dental Decay AND Pyorrhea

By CARLYLE S. MILLER, D.D.S.

MEMBER, AMERICAN ACADEMY OF
APPLIED NUTRITION

FOR a long time it has been known that peoples living under primitive conditions have, in general, excellent teeth. It is also common knowledge that most civilized populations possess wretched teeth, which begin to decay almost as soon as they are erupted completely. Doctor Weston A. Price made extensive travels throughout the world to find what primitive people and others with good teeth did that was different from the people with poor teeth. His findings were to the effect that dental decay and most other degenerative diseases were in direct connection with nutritional differences.¹

Recently, I had occasion to observe in Hawaii many of the same degenerative conditions due to dietary changes which were observed by Dr. Price. From the contacts made there, I was able to make some valuable observations and receive much cooperation in research in the field of dental caries and periodontitis. Through the cooperation of Dr. Nils P. Larson, of the Queen's Hospital at Honolulu, and Dr. Roy Sticher, of Kahului, Maui, it was possible to make a survey which showed that ninety-seven percent of the pre-school children on the island of Maui

needed one or more teeth filled or extracted. Many of these children, yet too young to enter school, had to have every erupted tooth in their mouths extracted because rampant decay had advanced beyond control. The loss of teeth early in life is the rule rather than the exception. This most certainly is a deplorable condition when we realize that until recently the Hawaiian people had among the best teeth to be found any place on the earth. Even now, in locations where the people live more primitively, the dental picture is greatly improved.

It is not difficult to see what has happened. They have drifted too far from their fish and poi and native fruit diet. In place of these, they eat polished rice, macaroni, cereals, white flour bread, sugar, and cola drinks. Here on the mainland we, too, have gone modern and are doing too much of the same thing as the people of Hawaii.

It has become an accepted fact that dental caries or decay can be prevented. It is estimated that eighty-five percent

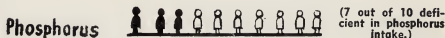
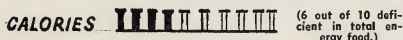
of the people can be made immune to dental caries by taking sugar and white flour out of the diet. The other fifteen percent need to have other nutritional, emotional, and endocrine corrections in addition. The proper approach for the control of dental caries, however, is not to decrease sugar and refined grain alone, but to improve the rest of the diet. To have optimum health we must not only refrain from taking into our bodies harmful substances, but we must also supply our bodies with the necessary food elements, in proper ratio, one to another.

THE three principle causes of periodontoclasia (pyorrhea) are: faulty nutrition, traumatic occlusion,² and emotional disturbances. These three causes must receive proper treatment, for the results of the disease may be destroyed bone, tumor growth, or other serious conditions. We must always
(Concluded on page 118)

¹Nutrition and Physical Degeneration, by Weston A. Price

²Imperfect jaw formation, the result of heredity or neglecting to replace teeth that are lost.

According to a survey made by Dr. Michael Walsh the following dietary deficiencies occur.
(White figures indicate deficiencies.)



—Adapted from charts by American Foundation for Dental Science by John Henry Evans, Jr.

Spring COMES TO JOHNNY

By MARY EK KNOWLES

JOHNNY ADAMS watched his wife as she slept in the other twin bed. She looked very young, and he felt a great surge of protectiveness.

"Maybe this morning will be different," he thought desperately. "When I look in the mirror, I'll see the nice friendly face of Johnny Adams the way it looked before he went away to war. I'll be able to look myself in the eyes without flinching."

The spring rain beat against the apartment window, and from far below came the sounds of a great city rousing from sleep.

Barbara opened her eyes and smiled an almost hesitant smile. She got up and came over to him, sat on the side of the bed.

"Morning, Johnny."

"Hi, kid." He took her in his arms, and she whispered, "Johnny, dear . . ." A moment he held her, then seeing his hands he broke into a cold sweat. Those hands had killed. He released her so suddenly that it was almost as if he had pushed her.

Barbara jumped up quickly and put on her housecoat. "I'll start breakfast." She did not look at him.

Wearily Johnny closed his eyes. Sounds came from the kitchenette. A cupboard door opening, water running, the clatter of a spoon on the floor. Homely sounds, but sane. After a moment the warmth came back in his body. He opened his eyes and looked about the beautifully furnished room. This was everything he'd wanted in the long months he'd been away to war—this and Barbara.

"Me and my crazy imagination!" He laughed at himself. "Everything's going to be all right." He got out of bed, but he did not look at himself in the mirror.

HE came out of the bathroom whistling, his hair dark with water. Barbara was sitting at the dressing table.

"Breakfast ready?" he asked. "Thought I'd ride out to the plant this morning."

"All ready, Johnny." She got up, smiling. Her eyes were red as if she had been crying. "Now that's the way a husband should look first thing in the morning," she said. "Your face has such a nice, fresh, scrubbed look, Johnny."

"Does it really, Barbara?" There was tight eagerness in his voice. He turned slowly towards the vanity and looked in the mirror. And he saw a distorted face, strange to him. He was filled with loathing for himself. He turned sharply away from the mirror

and buried his face in the hands he had grown to hate.

"Johnny!" As from a great distance he heard Barbara's voice calling him. He took his hands away from his face and saw her standing before him. He turned and walked to the window.

He felt her hand on his arm. "What is it, Johnny? Tell me!"

Tell her—he couldn't tell anyone. No good to argue that he had killed, because that was war—kill or be killed. Even at the hospital he had not been able to talk about it. He had kept away from mirrors, shaved himself with an electric razor. He had thought that when he was home the awful nightmare would go away.

But it hadn't. He'd been home a week now, and he still could not rid himself of the feeling that he had destroyed life. Tears that would not be shed burned in his throat. He prayed that something would happen to cure his mind.

HE looked out the window. Cold stone buildings shut him in on every side, and nowhere could he see a growing thing. It was as if the city were dead, wrapped in a wet, gray shroud. Suddenly he knew he could no longer stay in the city. He wanted to go where he could feel earth beneath his feet, see flowers and trees and blue sky.

As if in answer to his prayer he remembered his Uncle Mack's farm in Martinsville. He had not been there since he was a child, but now the peace of its vast acres came back to him, and the feeling that he should go there was so strong that it would not be denied.

"I'm going away, Barbara."

"Going away! Where?"

"Martinsville. My uncle has a farm there. We can leave here today and be there by tomorrow."

"But Johnny, we've just signed a lease—"

"I don't mean to give up the apartment, Barbara. But can't you understand—I've got to get away from here!"

"But your job at the plant!"

The plant—he'd been there once, and the noise had been like the roar of battle.

"I can't go back there yet, Barbara. But you don't have to go with me. You can stay here."

"Don't you want me to be with you, Johnny?" she asked in a small voice.

He wanted her with him, yet what right had he to take her on a wild goose chase. "That's up to you, Barbara."

Barbara's face went pale. "But of course I want to go. It was just sudden, that's all."

"She doesn't really want to go," Johnny thought. "But she's going because she feels it's her duty."

IT was early the next morning when they arrived at Martinsville. They stood on the wooden platform of the station as the train pulled out.

"Don't you think we should have wired your uncle we were coming?" Barbara asked anxiously.

"Oh, we'll be welcome; don't worry about that." Johnny was remembering the other time he'd been here. Uncle Mack had met them with the horse and buggy, and he'd let him hold the reins driving back. The picture of that small boy was very clear—especially his face! It was freckled and clean. And the hands that held the reins—they had been nice hands. Again he remembered his face in the mirror, and a feeling of hopelessness swept over him.

They turned and followed the road to the left. They saw no one, and they walked in silence. It was after they had crossed the wide bridge and turned the bend in the road, that Johnny saw in the distance an apple tree in bloom.

There was no time to put up a shield against its beauty. It was simply there before his eyes, shimmering in the sunshine, delicate pink and white blossoms against the blue sky. An awful tension within Johnny Adams snapped, and tears long unshed rushed to the surface. Trees he had seen—trees on the battlefield blackened and tortured into grotesque shapes. But this was the first tree he had seen since he'd come back from war, and its exquisite loveliness cut him to the quick. He cried soundlessly as he walked along the road.

"That tree, Johnny!" Barbara said. "Isn't it beautiful! Oh, Johnny, it's spring—spring."

Johnny stopped. He made a pretense of changing hands with the bags and wiped the tears from his eyes with his coat sleeve. When he straightened up again, Barbara was standing before him.

She looked up at him. "This can be a new beginning for us, Johnny. Something's been wrong between us since you came back. I—I can't quite name what it is." Her lips trembled. "But if just once you'd take me in your arms and tell me that you love me—there's no problem we can't solve. Please, Johnny—"

Johnny let the bags drop, and the desire to take her in his arms was almost irresistible. And then it was as if an icy hand closed around his heart. Until he had rid his mind of its terrible obsession he had no right to her. Better that she forget him.

He let his hands drop hopelessly to

ADAMS

his sides, bent and picked up the bags. Barbara bowed her head, and it seemed an age that he looked down at her. When she raised her head, there was no sign of tears.

"How much farther to Ye Olde Homestead?" The bitterness in her voice cut him.

"Straight ahead. That apple tree is on Uncle Mack's place. See the big two-story house? This strip along the road is part of his land, too. I remember there was a green meadow, and a pond, and cows grazing, and—" He stopped. Where was the meadow now, and the cows? Now the pond was a pool of rank, slimy water. He walked a few steps more. The fences were broken down, and on the land were piles of rubbish!

SOMETHING was wrong. The unnatural quiet of the place struck him. This was spring—there should be men working in the fields. But he could see no one. He quickened his step.

Barbara almost had to run to keep up with him. "Are you sure this is the place? It looks abandoned. See, the windows in the house are all broken!"

Johnny was seeing more than just the windows. The front porch sagged, the farm buildings were unpainted, the roofs caved in. The grove of trees to the right of the house was blackened as if by some great fire. On the gate was a sign. He stopped and read it. *Keep out. Trespassers will be prosecuted.*

Johnny closed his eyes, and disappointment was a heavy stone within him. He had been so sure this was the answer to his prayer.

"There's no one living here," he heard Barbara say.

Johnny opened his eyes again. Everywhere over the vast fields were weeds. All of the trees in the big orchard were dead except for the apple tree. It alone stood there, proclaiming once again that spring had come.

It seemed to Johnny that even as he watched he could see the weeds creeping closer and closer to the apple tree, and soon even it would die. He would go away, but first there was something he must do. He opened the gate and walked towards the tree.

"Wait, Johnny, I'll go with you!"

He did not answer. He reached the tree and pulled weeds until he had cleared a wide space. Then he straightened up, and pulled down a branch—smelled the blossoms.

"You leave that tree alone!" an angry voice bellowed.

Johnny turned his head and saw a stooped, white-haired man walking towards him from the back of the house.

"Trying to destroy the last tree I've got left on the place. Destructive no-goods, dumping their garbage on my land, carting off my fences for firewood—"

"Uncle Mack!" Johnny called, and walked towards the old man.

The old man looked wonderingly at Johnny.

"Don't you remember me, Uncle Mack?"

Slowly recognition dawned, and the hard blue eyes softened. "You're Amy's boy, Johnny, aren't you?"

"Yes, sir. Somehow—I had to come back here. This is my wife, Barbara."

"Pleased to know you, miss." Uncle Mack shook hands, and then looked slowly around him, and there was sadness in his eyes. "Things have changed some since you were here, Johnny."

"What's happened, Uncle Mack?" Barbara asked.

"Oh—let's just say the place and I are dying together. My boys are all dead, and I'm the last of my line. Can't get help for love nor money. And me—well, I'm not quite as spry as I used to be." He gave a laugh that wasn't at all funny.

Johnny looked at Uncle Mack's thin, stooped body, and remembered how strong and quick he had been.

"It makes it bad, too, me being off the main road the way I am. A bunch of no-goods in a trailer started the fire that burned my grove. One Halloween a bunch of young hoodlums went to work on my windows."

"Sorry you couldn't have seen the place the way it used to be, Barbara. It was beautiful. You remember, Johnny

—wasn't a weed on the whole place then, and the fences were stout and strong. Every tree in the orchard was in bloom then. Why, in summer the branches were so heavy with fruit we had to prop them up. And the house—remember, Johnny, how we kept it slicked up with white paint." Great showplace it used to be. . . .

And now the grandeur was dead, Johnny thought. Dead. *But it could be made to live again.* His heart beat fast. With his two hands he had helped destroy life, but with his two hands he could bring the vast farm back to life.

"It could look like that again, Uncle Mack," he said. "I'm young and strong. I could stay here and work—"

"Oh, Johnny, you wouldn't!" Barbara exclaimed. "Surely, now you've seen—why, there's nothing here for you! It—"

"I've got to stay," Johnny told her. Barbara walked to the house.

"She's right, son," Uncle Mack said. "If you want to go into farming, buy the Olson farm, or the Sharp place. This place is dead."

"That's why I want to work here. Can't you see! I want to work with my hands, and bring it back to life."

"You've been to war, haven't you, Johnny?" he said kindly. "And all of it's hurt you down deep so bad you can't even talk about it."

Johnny did not answer because if he did, all the tears he had held back would have come in one mighty torrent.

Uncle Mack nodded understandingly.

"I've been there, too, son. It's always the same after a war. The soul of a man gets sick. Maybe there was a pur-

(Continued on page 123)



JOHNNY LET THE BAGS DROP AND THE DESIRE TO TAKE HER IN HIS ARMS WAS ALMOST IRRESISTIBLE, AND THEN IT WAS AS IF AN ICY HAND CLOSED AROUND HIS HEART.

GEORGE WASHINGTON

A Spiritual Man

By WENDELL J. ASHTON

GENERAL SECRETARY, DESERET SUNDAY SCHOOL UNION



THE tall, gaunt figure of George Washington loomed up in the torchlight. He stood over a fresh mound of dirt in a small clearing in the wooded wilderness not far from Fort Duquesne. Colonel Washington was only twenty-three. He was weak from the fatigue of battle, and his coat was riddled with four bullet holes. Two horses had been shot from under him.

George Washington knew that the enemy, French and Indians, were dangerously close. He knew that they were thirsty for his blood. He knew that hundreds of the little army to which he belonged, lay motionless behind on a crimson-streaked trail.

But the young colonel stood there, stooped before the dawn, and prayed . . . prayed over the remains of the commanding officer who had refused to take his advice in Indian fighting tactics, General Edward Braddock.

George William Washington has been extolled as a soldier, esteemed as an executive, and admired as a farmer. He was a man's man. As a youth he liked the smell of buckskin. He enjoyed the turkey hunt and fishing. With his massive hands he liked to grip the reins and push his size thirteen boots into the stirrups astride a good horse. He always stood out in the crowd.

Washington had another side, too. He was a spiritual man. His faith sank deep. He did not incline to the mystic or the ritualistic in the religion of his day, but he had a solid, abiding knowledge that God lives and presides over the affairs of men.

To Latter-day Saints, Washington was even more than a spiritual man. He was inspired. As President Brigham Young once said in the old bowery in Salt Lake City: ". . . It was God that

dictated to him and enabled him to assert and maintain the independence of the country."

It is said that as a boy, Washington wrote in his notebook: "Labor to keep alive in your breast that little spark of celestial fire, Conscience." How well Washington engraved that thought upon his heart was attested years later by John Marshall, the eminent jurist and friend and neighbor of the first president, who wrote: "No man has ever appeared on the theater of action whose integrity was more incorruptible. . . ."

When George Washington was about twenty, he penned off a little booklet, *Daily Sacrifice*, still preserved in his own handwriting. The thoughts contained therein may not be original, but one prayer begins: "Let me live according to the holy rules which thou hast this day prescribed in thy holy word. . . ."

As a youth, while living with his half brother, he attended church at Pope's Creek, and he later helped supervise the building of several chapels in the vicinity of Mount Vernon. He was an active layman in his church.

Winthrop, the historian, points to an interesting tradition which says that at the first Continental Congress in Carpenter's Hall in Philadelphia, during the prayers, "While most of the other members were standing, Washington was kneeling."

We have Washington to thank for instituting the system of chaplains in the United States army because it was in response to his appeal that the Continental Congress provided for these special officers.

The general, during one of the Revolutionary campaigns, also issued this order:

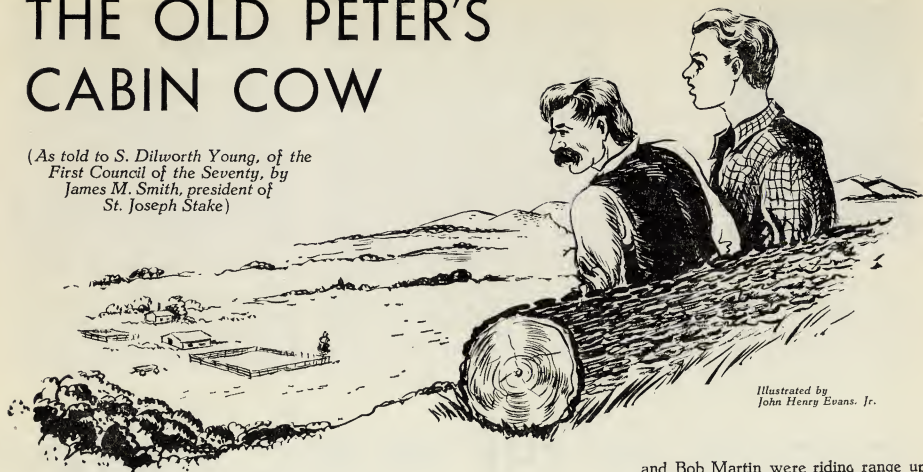
The name of that Being from whose bountiful goodness we are permitted to exist, is unceasingly imprecated and profaned in a manner as wanton as it is shocking. For the sake, therefore, of decency and order, (Concluded on page 127)



Photograph
by
H. Armstrong
Roberts

THE OLD PETER'S CABIN COW

(As told to S. Dilworth Young, of the
First Council of the Seventy, by
James M. Smith, president of
St. Joseph Stake)



Illustrated by
John Henry Evans, Jr.

WE sat on a ledge high on Mt. Graham, Jim Smith and I. The evening sun bathed the mountain and the valley below in a satisfying and warming glow. We were very comfortable, our legs dangling over the edge of the cliff, our backs against an old yellow pine log.

"Yonder lies Fort Grant," he pointed. Far below in the Sulphur Springs valley the buildings were etched against the yellow plain like toys pinned on an amber cloth. The valley stretched into the infinite distance. I had hoped that Jim would tell of the old Indian massacres near Fort Grant, but his mind was not on Indians—it was on cows and cattle.

"That's the greatest cow range in Arizona," his hand swept through and took in the distance, "grass as far as a cow can wander. Water 'tanks' scattered just right, and this mountain for summer—" he smiled quizzically, "only the cows don't come up here any more. I remember the day when hundreds of wild cows used to graze right to the top of this mountain. They had enough sense to come back down before they got snowed in, too. Now you can't scare up a fresh cow track anywhere. Those W.P.A. cows of mine just won't climb up here even for this mountain-top grass."

"It must have been a job to round 'em up on this range," I hazarded, remembering the cliffs, the rocks, the deep canyons, the down timber.

"It was," he confirmed, "but the horses knew how to get over the rough country, fast too. We certainly had a job in the old days—some sad experiences, some funny. Say! Did I ever tell you about the old Peter's cabin cow? No? It happened right on that

flat about half a mile back. That's Peter's flat. There was a cabin on the edge of the clearing. Couldn't put it out in the open, the ground bein' too boggy and springy, so Peter put it on the edge of the clearin' and dug out a hole for his water. The cow was only a two-year-old then, and the prettiest heifer you ever saw. She had the prettiest tasseled ears. The boys never could bring themselves to earmark her.

"Pete Christensen, my half brother,

COTTONWOODS

By Grace Zenor Pratt

HAVE you ever seen the alamos yonder by the river

In the springtime when the wild bird calls;
When the soft elusive haze of changeful April,

A silver curtain o'er the landscape falls?

Cool cottonwoods, a green and shady welcome

Beside a lonely and neglected corral gate;

Bare cottonwoods, stark against a wintry skyline

Like tall, gaunt sentinels, when hours grow late?

Garled cottonwoods along the tortuous river's winding,

Bright leaves aqiver in the summer's sun;

Shadowy along each silent street and roadway,

When the long and weary hours of day are done?

Brave cottonwoods, pale green and gray-green silver,

Against the rose of a capricious spring-time sky;

Proud cottonwoods, all glorified by autumn's splendor,

Loved alamos—you are the first to bless—
The last to die—

and Bob Martin were riding range up here one day when they jumped this two-year-old. The heifer was a maverick—you know, never had been branded. They had a little trailin' dog with them, and that dog sure made it hot for that heifer as she went off at a high lope through the timber, heading for Peter's flat. Pete and Bob followed along fast, spurring the horses, and dodging limbs and branches. They loosed their ropes, yellin' and whoopin' and spurrin'. The dog was right on her heels yelpin' and nippin'. The heifer got goin' so fast she was 'throwin' her heels.' She was really movin' through the timber.

"The heifer was badly skairt by the dog by this time and getting desperate. There across the flat was old Peter's cabin with the door wide open. She loped across the clearing, throwing mud at every jump, and dashed into the cabin to escape the dog.

"The men burst into the open, their horses hit the bog and floundered in the mud plumb to their bellies. Pete managed to light right side up and ran as fast as he could over to the cabin and slammed the door shut."

Jim Smith laughed. "That's the only time I ever heard of that a cowboy caught a maverick on foot without a rope. She was a good cow, too, after that. Peter's cabin seemed to be a good influence, for she became the gentlest cow on the range. I've had nine calves from her.

"It's things like that which make the cow business the greatest in the world." He lapsed into silence. I agreed with him as I watched a faraway look come into his eyes. We sat for a long time as the setting sun turned the valley into yellow, then to deep blue, then to purple, as dusk descended on Mt. Graham.

Jim came out of his reverie. "Guess we'd better be movin'. It's time we were grazin', ourselves."



ROCK
M.
KIRKHAM

THE thirty-sixth Boy Scout Week Anniversary will be officially inaugurated throughout the Church of Jesus Christ of Latter-day Saints on Sunday, February 3, 1946. The First Presidency of the Church has approved this date and is requesting the scouting

ence of the Boy Scouts of America held in New York City, a report of world scouting was given. Mr. John A. Stiles, chief executive commissioner of Canada, in making the report graphically, told of conditions found in Europe: as high as eighty percent child mortality in France since V-E Day; only two hundred out of 237,000 homes left in one German city; two and a half million people of Italy sick today from malaria, etc. In spite of these and other trying circumstances, scouting is now, in some European countries, two to three times larger numerically than before the war. He concluded by saying that the salvation of Europe will come through the living of the principles taught by Jesus Christ. He further stated that scouting exemplifies many of these principles: service to others, the Scout oath, the Scout laws, the motto—"Be prepared," the slogan: "Do a good turn daily." All these spread the doctrine of

sands of boys want to join the movement. The last census before the Germans prohibited the Scout movement in Holland amounted to thirty thousand boys in all. The October census was estimated at one hundred twenty thousand Scouts. "No uniforms, no books, no tents, no camping material!"—notwithstanding these difficulties, the Scout movement is more popular than ever before.

The chief Scout executive of the Philippines reports the exceptional war service rendered by the Philippine Scouts. In refugee centers, they were serving voluntarily as game leaders, morale officers, orderlies, and first aiders.

The Belgian secretary of Boy Scouts states, "Our meeting place is destroyed, our material lost, our tents are missing. We want to carry on our activities. It is necessary for our boys. Can you help us?"

"SCOUTS OF THE WORLD, BUILDING

By Rock M. Kirkham

NATIONAL DIRECTOR OF L.D.S. CHURCH SERVICE, BOY SCOUTS OF AMERICA

organization of each ward to cooperate with the bishop in recognizing the Scout movement in the Church. A special program has been prepared by the scouting committee of the general board of the Y.M.M.I.A.

"Scouts of the world, building together" is the theme for Boy Scout week, ending February 14, 1946; but it is more than that, it's a theme we can follow throughout the year.

At the recent national staff confer-

good will through the brotherhood of scouting.

A Holland scouter reports that thou-

THE LARGEST CAMPFIRE ON RECORD WITH THIRTY-SEVEN THOUSAND SCOUTS, ATTENDED BY LORD BADEN-POWELL, PRINCE GUSTAV ADOLPHUS OF SWEDEN, MEMBERS OF THE ROYAL FAMILY OF HOLLAND, AND OSCAR A. KIRKHAM

Mr. Charles Celier, international commissioner of France, recently visited the United States on a good will tour. He also studied methods and programs of American scouting to improve the French Scout movement which, according to his statement, is now 175,000 strong. "The war has



been a hard time for the French Scout movement. Any Scout activity has been prohibited by the Germans in two-thirds of the country. Our leaders have been arrested, deported, and shot. We have not only carried on, but increased our membership by seventy percent—underground. We are proud of our Scout movement, and proud to belong to the International Scout Brotherhood, and we hope that the friendship among all the Scouts of the world will be increased by the World Jamboree that will take place in France in August 1947."

Mr. Stiles states, "I believe we are on the threshold of the greatest days scouting ever saw. In some ways, I am afraid in Europe the movement is growing too fast. In Czechoslovakia, since the war, it has multiplied by three. In Europe, all through the war, in the occupied countries scouting was thriving underneath. In no one country did it

TOGETHER"

die out. Now, the enemy is gone, almost every boy wants to be a Scout."

THE Boy Scouts of America realize that the Scout organizations of the world need more than good wishes. The world Friendship Fund has been established. This is a popular method whereby Scouts and troops in America can share with their brother Scouts in Holland, Denmark, France, Czechoslovakia, and the Philippines. Supplies, equipment, and literature will be sent to help scouting move forward. A special memorial edition of Baden-Powell's *Scouting for Boys* has been printed in many languages, and has been sent to these countries through the good will of these Scouts helping in America.

"The Shirts Off Our Backs" campaign, an outstanding service project for 1946, will be inaugurated during Boy Scout Week. The plan is for the Boy Scouts of America individually to share with their brother foreign Scouts, their shirts, uniforms, and Scout equipment—anything which would help make scouting more complete. Yes, Scouts will be giving up pieces of uniforms and equipment which they may not be able to replace soon, but it will be a grand "good turn" to help others have scouting again.

Our former Scouts, the returned servicemen, are coming back. Let's welcome and re-invest them into scouting and the Church. They can extend and strengthen the present leadership. They can help in establishing new units. Most of them have a thrilling tale to tell. Also, through their practical scouting experiences, they can help to build a thrilling adventure program.

Scouting in America is moving forward too. The latest statistics show a

total net membership of 1,754,087 men and boys registered in 54,614 scouting units in the Boy Scouts of America. This represents a net gain of nine percent during the past twelve months. The United States government issued over fifty national requests for Scout service during the war. The waste paper drive is an indication of the response. J. A. King, chairman, War Production Board, issued a special request for waste paper during the summer of 1944, and one hundred thousand tons were collected by Boy Scouts. The need became greater, and another call was issued, known as the Boy Scout-General Eisenhower campaign. The W.P.B. set a goal of one hundred fifty thousand tons, but 302,000 tons were collected. Every request successfully completed. A real record!

SCOUTING as an ideal way of living is becoming a basis for genuine world brotherhood. "Scouts of the world" is no longer a high sounding phrase. It is a reality, a thrilling truth. Baden-Powell, the founder of scouting, believed that the way to put the meaning into the brotherhood of scouting is to teach the value and belief in international friendships. The many world Scout jamborees have been a fine influence for building international friendships:



SCOUTS FROM FORTY-FOUR NATIONS, ASSEMBLED AT THE 1929 JAMBOREE AT LIVERPOOL, ENGLAND

—Courtesy, "Scouting"

First World Jamboree held in London—1920, twenty-seven nations, six thousand strong; second World Jamboree in Copenhagen, Denmark—1924, thirty-four nations, five thousand Scouts; third World Jamboree at Arrowe Park, England—1929, seventy-three nations, fifty thousand Scouts—the largest gathering of youth since the time of the crusades; fourth World Jamboree at Godollo, outside of Budapest, Hungary—1933, forty-six nations, twenty-four thousand Scouts; fifth World Jamboree in Holland—1937, twenty-six thousand Scouts.

First National Jamboree at Washington, D.C., in 1937—27,232 attending and twenty-four foreign countries represented. Yes, I was there. No, you have never seen anything like this in America. It was the fourth dimension of boyhood. It was a great crusade of youth. Lowell Thomas said, "I was completely bowled over." "I am looking to you," said Gabriel Heatter to the Scouts, "to keep the campfires of freedom burning for a long time." American boyhood in action thrilled the nation!

Lord Baden-Powell, at the final rally
(Concluded on page 119)

A MORMON WIFE • *The Life Story of*

XII

THE HOME AT FOURTEEN SECOND EAST

"FADE-BACK"

IF, as one poet claims, "It takes a heap o' livin' in a house to make it home," then the dwelling at 14 Second East Street, where my mother was to spend the next dozen years of her life, had eminently earned the title long before she came there. In the life of her husband, what boyish ambition, what pride of accomplishment, what joy and what sorrow this home had already seen!

Thirty years earlier than the time of which I write, his mother, Rachel Ivins Grant, had bought the little adobe house that had stood on this spot, with the five hundred dollars which had been her share, when, following the death of her husband, Jedediah M. Grant, the family homestead had been sold and the proceeds divided among his heirs. Jedediah's son was about seven years old at the time, and here in hard, but wholesome circumstances, the young Heber was given "the advantages of poverty" and learned to appreciate his mother's independence of spirit as she uncomplainingly assumed the entire financial burden of her home.

To earn a livelihood for herself and her boy, Heber's mother did fine hand sewing. But this class of work brought in so little for the long spent hours, that she found it impossible to get ahead. Denying themselves all but the bare necessities of life, she and her son decided that they must save for one of the wonderful new sewing machines which were then on the market. And when it was hers, the ambitious mother, after sewing all day in some other woman's house, would often return home, prepare supper, and when she and Heber had cleared away the meal and washed and dried the dishes, she would go at her sewing again, sometimes working far into the night. The touching picture of her little boy sitting on the floor and, with his hands, working the treadles of the machine so that her tired limbs could rest, is one that has misted the eyes of many listeners of his sermons when he became a man.

In this little home, Heber's boyish ambition had been encouraged and his determination fired to achieve something worth while in the battle of life. Here, he made his own the oft-quoted lines from Lord Lytton: "Dream on, O youth, dream nobly and manfully, and thy dreams shall be thy prophets." Here he developed a determination and stick-to-it-iveness that made a recital of his boyish accomplishments stir the fires of ambition in many a youth of today and yesterday. As one of his biographers said: "The story of some of his achievements as a boy can never

die; they will endure forever as noble traditions among this people. They deserve a place in the schoolbooks of the land where boys may forever learn by example the vital lessons of patience and persistence without which nothing worth while can be accomplished in this world."

Heber J. Grant has always given due credit to his mother for any success which he may have achieved in life. Being her only child, and she a widow, he was all that she had to work and plan for. She centered a great love upon this boy, which drew him to her, as he has said, "... with cords of steel. I doubt if a mother and son were ever any nearer, for she was both father and mother to me."

The two were confidants, and worked and planned and played together. The mother had a very hospitable nature and she did not let their limited financial resources deter them from entertaining their friends. The little house saw frequent gatherings.

"Yes," she later said in speaking of those times, "they loved to come, and we loved to have them. Ofttimes Heber and I would live on very scanty fare so that we might have the greater pleasure of sharing with our friends. 'Sister Grant,' the boys would say, 'we have such good times here.'"

RACHEL gained a reputation as an excellent cook and finally decided to give up sewing and take in boarders. From this time their fortunes bettered.

Heber Grant left school at an early age and, through the kindly interest of one of his mother's boarders, was able to go into the insurance business for himself. Other financial interests followed, for that was a day of opportunity for an ambitious young fellow.

The years sped along. Then the little adobe house was torn down, and in its place, the son built a neat cottage for his mother. It had a bay window, very much in vogue at that time, and a roomy porch, both of which may still be seen at 14 Second East Street.

To his mother's little home, in 1877, the young man took his bride, Lucy Stringham, and here their first two children, Rachel and Lucy, were born. It was later decided that it would be best for the increasing family to have a home of their own, and so they moved away. However, after a number of years, when a financial crash seemed imminent, Lucy's home was sold, her husband bought his mother's home, had it greatly enlarged, and here he once more took his family.

His mother now relinquished the management of her home, becoming a member of her son's household.

* * *



THE YOUNG HEBER J. GRANT AND HIS MOTHER, RACHEL RIDGEWAY IVINS GRANT

THIS remodeled home, of which my mother in 1893 found herself the mistress, was a comfortable, rambling affair with fourteen rooms, including numerous clothes closets, two attics, and a cellar with a dirt floor. (This latter could not by any possible stretch of imagination be called a basement.) There were front and back stairways, the former carpeted, the latter merely painted, and furnishing the youngsters of the family with an excellent opportunity to make a hasty, though somewhat noisy, disappearance upstairs when unexpected company arrived at the front door and they did not consider themselves presentable. Leading from the double parlors and front bedroom to the front stairway, was a dark hall which branched off in an L shape into another hall which ended in a side entrance to the home.

We children seldom came in the front way but instead used this side entrance. It was much simpler to go and come thus, since our coats and hats, mufflers, etc., hung on long rows of hooks, one above the other, in this hall, and it was a simple matter to snatch up our individual raiment as we went out. On the wall opposite our coats, was an old-fashioned mirrored hat and umbrella stand, which was always loaded down with numerous smaller belongings.

The rooms of our home were large and high-ceilinged, cool in summer, and made comfortable in winter (downstairs at least) with a fireplace and a Lady Franklin stove in the double parlors and a huge base-burner in the dining room. How well I remember that big base-burner, for, in its genial warmth much of our family life was

Augusta Winters Grant

By MARY GRANT JUDD

Daughter of President Heber J. and Augusta Winters Grant

centered. It was never allowed to go completely out, but, at night, was banked up and closed tight so that in the morning with a few shakes of the damper the ashes dropped below and it was ready for some fresh fuel. The drafts were then opened, and in a twinkling there was a bright blaze started, and another day in the Grant household was on its way.

Around this base-burner we children always clustered to dress in the chilly mornings and to undress at night, because our bedrooms were entirely unheated. Mother used to encourage us to run races to see who would be ready for bed first, otherwise the process stretched out interminably. Part of the performance was for each little girl to put her clothes in a neat pile on top of one of the dining room chairs. So that our long woolen stockings would look smooth over the inevitable long underwear which all children wore in those days, we always rolled them down to our ankles before we slipped them off and left them, with our other clothes, ready to roll up again in the morning. As they reposed on our respective chairs waiting for their owners to claim them the next day, they looked like nothing so much as very black doughnuts, each one attached to the foot of a stocking.

Mother was quite delighted with her plan for speeding up preparations for

the night until she discovered we had decided to include in our race, saying our prayers, with the result that we were down on our knees and up again before you could say "Jack Robinson," as Grandma Grant remarked.

Our dining room was large and the furniture in proportion. The heavily carved golden-oak sideboard, table, and chairs, bought in the days of my father's affluence, would have done credit to any home. Many a time my sisters and I have waited on table when all of the dozen extra leaves were in place and twenty-five or more people were being served at one of our family parties.

Around this table, morning and evening, we knelt, each in his accustomed place, as we had family prayers. The children were taught to take their turns with the grownups in praying aloud. When she was a comparatively young woman, Grandma Grant had suffered a severe attack of quinsy which had left her almost totally deaf. So my father always knelt beside her and prayed into her ear. We were all so accustomed to this procedure that it seemed not at all strange to us.

When we children were all in grade school, we used to sit around the dining room table in the evenings and study our lessons. We had a strict rule that there must be no conversation, but this prohibition did not cover the sound of apples being munched from the large panful in the center of the table. These we never failed to bring up from the cellar at the commencement of our study period. The older girls did their studying in the quiet hominess of Grandma's room upstairs—the only bedroom which boasted the comfort of a stove. In this large room, and in the attic attached to it, were many of Grandma's own particular belongings which had once furnished her home and from which she was not asked to part when she gave up housekeeping. There was a Lady Franklin stove with a small woodbox on the floor near-by, containing, besides the necessary fuel, a pair of gloves for Grandma to don when she shook down the ashes and, from the few coals that descended with them, lighted the fire with one of the long twisted pieces of paper that were kept handy to save matches. There was a center table over which a silk patchwork cover was spread, where rested her family album that she never tired

(Concluded on page 121)



14 SECOND EAST

From a
painting by
Joseph A. F. Everett

THE American Boy

By THEODORE ROOSEVELT
*Twenty-sixth President of the
United States*

(Published in *St. Nicholas*, May, 1900)

OF COURSE what we have a right to expect of the American boy is that he shall turn out to be a good American man. Now, the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward or a weakling, a bully, a shirk, or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, and able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of American man of whom America can be really proud.

There are always in life countless tendencies for good and for evil, and each succeeding generation sees some of these tendencies strengthened and some weakened; nor is it by any means always, alas! that the tendencies for evil are weakened and those for good strengthened. But during the last few decades there certainly have been some notable changes for good in boy life. The great growth in the love of athletic sports, for instance, while fraught with danger if it becomes one-sided and unhealthy, has beyond all question had an excellent effect in increased manliness. . . .

The Greeks were famous athletes, and as long as their athletic training had a normal place in their lives, it was a good thing. But it was a very bad thing when they kept up their athletic games while letting the stern qualities of soldiership and statesmanship sink into disuse. Some of the younger readers of this book will certainly sometime read the famous letters of the younger Pliny, a Roman who wrote, with what seems to us a curiously modern touch, in the first century of the present era. His correspondence with the Emperor Trajan is particularly interesting; and not the least noteworthy thing in it is the tone of contempt with which he speaks of the Greek athletic sports, treating them as diversions of an unwarlike people which it was safe to encourage in order to keep the Greeks from turning into anything formidable. So at one time the Persian kings had to forbid polo, because soldiers neglected their proper duties for the fascinations of the game. We cannot expect the best work from soldiers who have carried to an unhealthy extreme the sports and pastimes which would be healthy if indulged in with moderation, and have neglected to learn as they should the business of their profession. . . .

NO boy can afford to neglect his work, and with a boy, work, as a rule, means study. Of course there are occasionally brilliant successes in life where the man has been worthless as a student when a boy. To take these

exceptions as examples would be as unsafe as it would be to advocate blindness because some blind men have won undying honor by triumphing over their physical infirmity and accomplishing great results in the world. I am no advocate of senseless and excessive cramming in studies, but a boy should work, and should work hard, at his lessons—in the first place, for the sake of what he will learn, and in the next place, for the sake of the effect upon his character of resolutely settling down to learn it. Shiftlessness, slackness, indifference in studying are almost certain to mean inability to get on in other walks of life. Of course as a boy grows older, it is a good thing if he can shape his studies in the direction toward which he has a natural bent; but whether he can do this or not, he must put his whole heart into them. I do not believe in mischief-doing in school hours, or in the kind of animal spirit that results in making bad scholars; and I believe that those boys who take part in rough, hard play outside of school will not find any need for horse-play in school. While they study, they should study just as hard as they play football in a match game. It is wise to obey the homely old adage, "Work while you work; play while you play." . . .

THE boy can best become a good man by being a good boy—not a goody-goody boy, but just a plain good boy. I do not mean that he must love only the negative virtues; I mean he must love the positive virtues also. "Good," in the largest sense, should include whatever is fine, straightforward, clean, brave, and manly. The best boys I know—the best men I know—are good at their studies or their business, fearless and stalwart, hated and feared by all that is wicked and depraved, incapable of submitting to wrong-doing, and equally incapable of being taught but tender to the weak and helpless. A healthy-minded boy should feel hearty contempt for the coward, and even more hearty indignation for the boy who bullies girls or small boys, or tortures animals. . . .

The effect that a thoroughly manly, thoroughly straight, and upright boy can have upon the companions of his own age, and upon those who are younger, is incalculable. If he is not thoroughly manly, then they will not

Principles of Peace in the Postwar Period

(Concluded from page 79)

The gospel of Jesus Christ has as its ultimate purpose the establishment of a social order in which God shall be glorified and in which his will shall be done—a kingdom of God "which," as Dr. Elwood writes, "shall make of humanity one large family, with genuine love and good will among all its members. But this new social order is not to be established by force or authority, but by a new life within the individual soul."

CONCLUSION

THE world has entered upon the atomic age. The happiness, nay the very existence of the race, requires that man make it a spiritual age in which the most potent power yet discovered by science will be harnessed, controlled, and made to contribute to the promotion of prosperity and peace.

The Babe of Bethlehem, as the Christ, the Son of God, still lives! His life is real! He is the Ideal Man whose character is supreme. He is the Way, the Truth, the Life, our Redeemer, our Savior, the "Anointed One." Compliance with his teachings brings peace and happiness—these he proclaims to this war-weary world. The privilege of accepting his gospel is still offered to mankind. Upon the acceptance or the rejection of it now depends the happiness or the destruction of the human family.

In the words of the poet Oxenham:

O, shall we never learn
The truth all time has taught—
That without God as architect
Our building comes to naught?
Lord, help us, and inspire
Our hearts and lives, that we
May build, with all thy wondrous gifts,
A kingdom meet for thee!

respect him, and his good qualities will count for but little; while, of course, if he is mean, cruel, or wicked, then his physical strength and force of mind merely make him so much the more objectionable a member of society. He cannot do work if he is not strong and does not try with his whole heart and soul to count in any contest; and this strength will be a curse to himself and to everyone else if he does not have a thorough command over himself and over his own evil passions, and if he does not use his strength on the side of decency, justice, and fair dealing.

In short, in life, as in a football game, the principle to follow is:

Hit the line hard; don't foul, and don't shirk, but hit the line hard!

Joe Meek, COMPANY TRAPPER

By ANN WOODBURY HAFEN

PART I

FROM TENDERFOOT TO MOUNTAIN MAN (1829-30)

THE Rocky Mountain Fur Company was recruiting at St. Louis. Partner Billy Sublette was hand-picking the men to take west with the 1829 spring supply train.

Joe Meek, a raw young Virginian who was under examination, stretched himself to his full height. He wanted to look the part of a man. Anxiously his bright black eyes met the appraising eyes of Sublette.

"How old are you, boy?"

"Eighteen going on nineteen, sir," replied Joe Meek.

Sublette turned to a trapper friend: "What about it, Tom? Think he'll do?"

Old Tom rubbed his red beard and sized up the eager youth. "If we feeds him raw meat fer a while he might get tough enough," he advised.

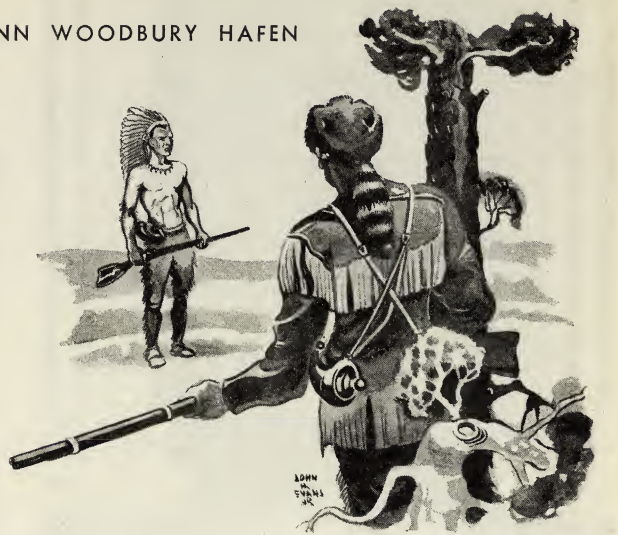
"All right, try him out," said Sublette. Then to Meek: "We'll sign you for a year. In that time you'll show us what you're made of. And if you prove to be a trifling fellow, remember, back you come to the States." Sublette turned to his assistant, "Tom, give the boy an outfit. Do all you can to take the greenhorn out of him."

Joe Meek could scarcely believe his good fortune. Signed up for a year with the Rocky Mountain Fur Company! A year of adventure in the strange wild lands to the west! He little realized that the trapper's chance at life was about one in three; that their motto was: "Keep your heart big, for tomorrow you may die." Joyfully he squared his shoulders. Bring on your bears and Blackfeet Indians—he wasn't afraid.

Another thing Joe did not know—there is one trait as important as courage, which every recruit must have. He must be a good worker, do the camp duties without grumbling. That was pretty hard for a labor-despising young southerner.

Joe Meek had come from a plantation in Virginia where he lived pretty much according to his whims until his father sent him to school. When the bald-headed master tried to teach young Joe the a b c's on a wooden paddle, Joe allowed he wasn't cut out for book learning and used the paddle on the startled schoolmaster, and departed. He reckoned his stepmother would not grieve for him at home, so he jumped into the wagon of a neighbor leaving for Kentucky, and later found himself in the frontier city of St. Louis on an autumn day of 1828.

Through the winter months, as he watched long mule pack trains come in



loaded with queer bales of pelts, and piloted by young bearded men in greasy buckskin suits, he longed to go out to that mysterious country in the west and become a mountain man. And now, as he looked over his new outfit, he squared his shoulders. "Bring on your Indians; I'm no trifter," were Joe's determined thoughts.

ON a windy day in March 1829, Sublette and his company left St. Louis—sixty men mounted on good horses, with a long string of pack mules loaded deep with merchandise for the Indian trade and supplies for the men of the mountains. They were headed for Summer Rendezvous on the Popo Agie, a rich valley with grass for the animals and game for the camp, and a shining mountain background.

Up through the state of Missouri they traveled. Camp life commenced at the start. Rough weather and severe exercise gave them wolfish appetites and sweetened the coarse fare and outdoor cooking.

Getting up at four o'clock on a drizzling March morning to kindle fires with damp wood, woke young Joe to the hard fact that the trapper's life was not all romance and danger. It was uncomfortable. But the wise young recruit took it and liked it—or at least never showed that he did not like it.

The company passed through a sparsely-settled region and came at last to Independence, Missouri, the last station before entering the wild unsettled plains of the west. Here they stopped

for a few days, re-sorted their packs, and made careful check on their provisions for the year ahead, five hundred miles from supplies and roof shelters.

A dead silence fell upon the whole company as they marched away, and unbroken the silence hung for miles. Many were thinking of the homes and families left behind, wondering if ever again they might see them. But Joe Meek's thoughts were on the future. He hoped he would not prove weak-hearted. He wanted to be a real mountain man—beard, buckskin, and all.

The manner of travel was interesting to him—a semi-military arrangement. The Big Booshowy, or leader, rode at the head of the column. Near him was a lead mule on which were packed two small trunks that balanced each other. They contained the company's books, papers, and articles of agreement with the men. Then followed the pack animals, each bearing three packs nicely balanced. The camp keepers were in charge of these—three mules to one man. The trappers and hunters each had two animals which they looked after—a horse or mule to ride, and one to carry the traps. Joe Meek was classed as one of these trappers. At the back of the column rode the second man or Little Booshowy who had to look after the order and condition of the whole outfit.

On arriving at a suitable spot to make the night camp, the leader would dismount in the space he chose for his own particular tent. About him the

(Continued on page 115)

Applause at GETTYSBURG

* * * * *

of the Gettysburg Address. He was the representative of the Associated Press.

Charles Hale, who was the secretary of the commission sent to Gettysburg by Governor Andrew, of Boston, also took down the address in shorthand, and it is almost word for word the same as the Associated Press copy. The Hale transcript, although making no citation within the text where the applause is said to have occurred, does divide the address into several paragraphs. The general paragraph arrangement apparently follows the same division with one or two exceptions, as the applause citations in the Associated Press report. Mr. Hale also stated in his notes that the address was delivered "with great deliberation," which method itself would open opportunity for applause.

With hardly an exception, those holding that there was no applause at Gettysburg made their observations many years after the event took place. This viewpoint has contributed greatly to the supposition that the address of Lincoln was not well received and that the people present failed to be impressed with the beauty of its diction. Another school of thought, which also has no place for applause in the address, bases its supposition on the solemnity of the occasion and argues that applause at Gettysburg would have been like blasphemy.

The copy of the address, which the representative of the Associated Press sent out from Gettysburg on the very day the address was delivered, contains in brackets the word "applause" at five different places in the address, and at the end of the address, the citation, "long continued applause." The fact that the Associated Press report is accepted generally as the most accurate copy of what was said should also give weight to the correctness of the interpolations with respect to applause.—From *Lincoln Lore*, publication of the Lincoln National Life Foundation.



—Photograph, Harold M. Lambert

MANY of the minor incidents associated with the composition, delivery, and acceptance of the Gettysburg Address have been subjects of much controversy. Usually there would be no question as to whether or not certain remarks brought forth applause. However, there is a wide divergence of opinion among those who attended the Gettysburg ceremonies, with respect to how the address of the President was received. Some of those present were very sure the applause was generous while others attending the exercises were equally sure that the address was received in silence.

In weighing the evidence of the witnesses who have expressed such contradictory conclusions about applause, certain observations about their qualifications to speak with authority might be noted. Of course, there is always much emphasis placed upon the testimonies of eyewitnesses as it would appear as if what they had to say about an incident would be the best possible source of information.

Of least importance among the testimonies of eyewitnesses are the large number of interviews which have been recorded by interviewers, after having talked with some of those who heard the famous speech. Not only are the reminiscences likely to be colored, but the manner in which leading questions may have been put to the witnesses have had much to do in drawing out a desired reaction.

Eyewitnesses, who personally wrote down what they observed, should also have their testimonies come under the close scrutiny of the searchers for facts. The time element is possibly the most important factor to take in account when tabulating the value of such testimony. We may always expect to find the widest divergence of opinion between those observations written down at the time an incident happened, and written accounts penned many years after the events occurred. Not only is this true with respect to the testimony of different individuals, but it is also evident in the reminiscences of the same person who at different times, widely separated, has left written records of the same incident. Fading memories have greatly distorted the accuracy of historical records.

AN ideal witness would be one, who as a matter of business, was ordered to go to Gettysburg on November 19, 1863, take down in shorthand the proceedings of the day, transcribe his notes immediately, and prepare them for printing. It would seem that what he reported would be of inestimable value, and free from just as much of the personal equation as possible. In fact, such a person would be serving in a capacity not unlike that of a court stenographer. The amazing fact is that there is available the testimony of just such a witness and the printed report of his transcribed notes include a verbatim copy

The Legend of the TRIBE OF VERY MUCH WIND

II "TRIBAL COUNCILS"

An Adventure in Sunday School Teaching

By RUBY K. SMITH

FOR a time after our Indian party the "Tribe of Very Much Wind" was just one more happy memory as we turned our attention to other things. First, we must make sure that the end of the year would not separate us, and bring an end to our happy association as a Sunday School class. We found the superintendent very cooperative in promising us another year together in Sunday School. Then, with the new year, there was a stimulating new course of study to claim our attention—the story of the Book of Mormon. By this time, we had the class divided into two groups, which competed with each other for greater excellence in class activities. At the end of three months, the group with the most credits were to be the guests of the other group at a party.

Meanwhile, the mothers of my "Indians," who had always shown a great deal of interest in our activities, began to make us more aware of their sincere approval. During that winter several of them entertained our entire group at delightful house parties in their own homes. I wonder if they knew how much their friendly cooperation contributed to the success of our Sunday School class.

It was not until our class contest party, held late in March, that the "Tribe of Very Much Wind" was given a new lease on life which was to assure it a permanent place in our affections. After due consultation with Nokomis, the hosts issued an invitation to the guests.

On the appointed evening, the guests were royally entertained at a progressive party in some of the "wigwams" of their "brother warriors" after following a devious trail in search of their hosts. Calling this party a "council of the tribe," they established a tribal tradition. Henceforth, all parties of our group were to be called "tribal councils."

By this time, we were impatient for the return of spring, and as soon as the snow disappeared, we began to return to our old haunts. All through another joyous summer, whenever our faithful friend, Bohunkus, was ready to go, we assembled with the same old enthusiasm, to relive an old adventure, or find a new one. But always, the sunrise trip to Rotary Park held the greatest charms for us.

As the second year sped on, it was a joy to watch the development of those rapidly growing boys, not only physically, but morally and spiritually as

well. Early in the year, we had adopted the Mutual slogan: "We stand for spiritual growth through adherence to Latter-day Saint ideals." In all our close association, I feel sure none of them ever did anything unworthy of those ideals.



ONE SUNDAY MORNING, DECEMBER 31

As the year drew to a close, we began to think more seriously of some of the specific aims and ideals which had inspired us. From the first day we met, I knew it had been a favorite dream of some of the boys to go on a mission some day. We had often talked of that dream, and now it became a definite goal towards which we planned. During our last weeks together in Sunday School, it became our favorite topic. One Sunday, a popular returned missionary came to give the boys a heart-to-heart talk about the joy to be found in missionary service. Another Sunday, a young girl convert from the east told of her debt of gratitude to the missionaries who had brought the gospel message to her. And finally, our class was honored by a visit from the stake president, who inspired them to be truly prepared when their calls should come to go into the mission field.

At last it was time for our farewell tribal council. But when we assembled around the cheerful "council fire," and realized that it was our last party together as a Sunday School class, it was a subdued group that listened to Nokomis' farewell message. With enthusiasm we decided to meet together yearly so that we might renew our bonds of friendship and our pledge to better living.

Then the boys repeated our slogan, "We stand for spiritual growth through adherence to Latter-day Saint ideals," and I knew the sincerity with which they resolved to remember those ideals.

We talked of our adventures together. But my "Indians" could not remain quiet long, even at our last party. With one last spirited tribal dance, they once more became my beloved "wild Indians."

Soon after that, there was another eventful promotion day in Sunday School, and all my "Indians" were promoted to another class. My adventure as the teacher of that class of deacons was finished.

But in my new, intriguing role, as Nokomis for a fantastic Indian tribe, my adventures had just well begun.

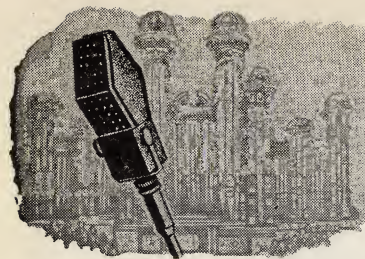
TRIBAL REUNIONS

THE years which immediately followed the farewell tribal council made us all realize how much we really meant to each other as a group. I never ceased to marvel at the loyalty of my "Indians" to one another, or at the enthusiasm with which they responded to any message from Nokomis. Our annual reunions at Christmas time became eagerly awaited events—but we never limited ourselves to one party a year. Special occasions for "tribal" gatherings had always been easy to find.

(Concluded on page 120)

AT THE
FAIRGROUNDS
MAY 1933





The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN TIME, 11:00 A.M. CENTRAL TIME, 10:00 A.M. MOUNTAIN TIME, AND 9:00 A.M. PACIFIC TIME.

On Facing Life As It Is

SOMETIMES in observing the lives of others, we may suppose that there are some who lead an untroubled existence—free from the heartaches, from the reverses, from the causes for worry and anxiety that beset the rest of us. The less we know about others, the more likely we are to make this error. You can't tell by a casual and impersonal glance at a man what he is carrying around in his heart, but you may know with almost infallible certainty, that, whoever he is and whatever he is, life has dealt with him—or will before he gets through with it. We dream great dreams. We make our plans. We write our own specifications. We decide in the glorious and optimistic promise of our youth what life shall give us. We decide what we would like to be; what we would like to do; where we would like to live; with whom we would like to spend our lives; what we would like for our children; how we would like the days and the years to unfold—and then, the unforeseen, the unplanned intervenes: sometimes misfortune, sometimes opportunity, but almost certainly something different from what we had planned. Few men become what they expected to become. They may become something greater or less, but in any case, something different. Life shapes us as we shape life. But when some of the things which we had our hearts set upon and were determined to have, do not come to us, sometimes we go to the extreme of railing against the Almighty. Sometimes we refuse to accept the irrevocable and doggedly beat our heads against the wall—but, long after our heads are sore and bruised, we find that the wall is still there. When we stubbornly rebel against irrevocable decisions, we risk being crushed and bowed down in a bitterness that offers no reconciliation. Bitterly wishing that something which has happened had not happened, is understandable, but not profitable. It tends to clutter up the present with the wreckage of the past. Fighting against something that can be changed and ought to be is thrilling. But fighting against what cannot be changed is futility itself. We all learn about disappointment and regret before we're through. But it is a part of the business of living also to learn how to face life as it is, and to have the faith to recover from our disappointments. Surely we must make our plans. Aimless living is intolerable. Surely we must keep the blueprints of our dreams before us. But, having done the best we can under all circumstances, we may find our greatest victory in what at first seemed to be our certain defeat, as Providence and forces beyond our control step in and take over, and overrule the best laid plans of men.

—December 9, 1945.

The Quality of Generosity

THE quality of mercy has long since been immortalized. But today we should like to say something concerning the quality of generosity. On the face of it, generosity would seem to be easy to define. In the abstract, perhaps it is. But to say in specific cases whether or not one is generous may not be as easy as might be supposed. Indeed, it is possible to give much and yet have little of the spirit of generosity. The giving may be prompted by motives other than generosity. Perhaps we are all inclined to judge generosity in others by our circumstances rather than by theirs. What we ourselves don't have, we may think our neighbor should be readily willing to part with. Perhaps most of us who never had a million dollars are sometimes inclined to feel that he who has, should be more generous with his means. Suppose we convince him that he should be, and, being thus convinced, suppose he finds a million people in need and gives them each a dollar. He is then a pauper, and perhaps no one is very grateful to him; perhaps no one thinks he was particularly generous; certainly there is no one who thinks he was very wise. He has dissipated his substance, and has furthered no permanent purpose. Surely there must be more to generosity than indiscriminate giving. And lest temporary relief become a permanent obligation, perhaps the wiser generosity would direct means as fully and quickly as possible to creating more work and more opportunities, to help other men help themselves to a self-sustaining independence and self-respect. There is yet another and important phase of this question: Often men acquire a reputation for being exceedingly generous at other people's expense: for example, those who dispense money or favors from public or private sources at no personal cost to themselves. Being free with other people's money could scarcely come within the definition of real generosity. It is often much too easy to be liberal with what isn't ours. Another thing that determines generosity is what we expect in return. To give expecting nothing is by nature quite different from giving with the expectancy of reciprocal favors. Finally, if we give only because it is a custom from which we dare not depart, or because of the vanity of giving, then the meaning of generosity has passed us by. But if we give with the warmth of our hearts, and in such manner that those who receive, love us for it, and are blessed and helped and uplifted by it, then ours is the quality of generosity, whether we have much or little. Blessed are they who give or receive with a generous heart.

—December 16, 1945.

from Temple Square

Of Heaven on Earth

NO matter what our thoughts have been throughout the year, no matter what the tension or the pressure of living, no matter what anxiety lies heavy upon our hearts, there comes almost imperceptibly at Christmas, a mellowing of spirit, a warmth of feeling that overrides all lesser things. Perhaps this is but a foretaste of that peace of which the Prince of Peace so often spoke. Of course all men are not touched by the spirit of Christmas. But even with only a token observance, even with so many who do not subscribe to its message—even thus poorly and imperfectly observed—think how different Christmas is from the other days of the year, for those who give it even small chance. And, thinking this, think how the peace of this day could be made to cover the earth and to cover all the days of the year. But what can you do about it? You perhaps are just a man with his family by his fireside, or a lad back home from many battles, or perhaps a mother—just one of millions who sent a son to war. You don't touch the world with your influence, you think. There is little, perhaps, that you know of statesmanship. You can't go to a far country on a mission of diplomacy. You can't call the nations together. So what can you do? The answer may be disappointing in its seeming simplicity—but remember we have to begin somewhere, so suppose we begin where we are; suppose we begin with courtesy and consideration in our homes. Then suppose we reach out to our neighbors. When we feel ourselves begin to hate someone, suppose we render him some service. Suppose we turn to the Ten Commandments and read them and conduct an honest self-examination. This may give us something to begin to work on. Suppose we keep the commandments of God and observe the timeless virtues and also the oft-neglected courtesies. This is not a mere impractical idealism. Idealism is the most practical thing in the world, and, even from the standpoint of sheer self-interest, the most stupid and impractical people are those who depart from it. It has cost the world millions of lives and billions of dollars from generation to generation to try to find answers they like better—answers that aren't there. So suppose we begin actually to work at doing unto others as we would have them do unto us. At Christmas, we come perhaps nearer to it than at any other time, and nearer also to a taste of heaven on earth—which points strong evidence to what the world could be, if men would let it be so. May the spirit of Christmas carry over, to give us strength and courage and faith—and peace, this day—and always. God bless us everyone.

—December 23, 1945.

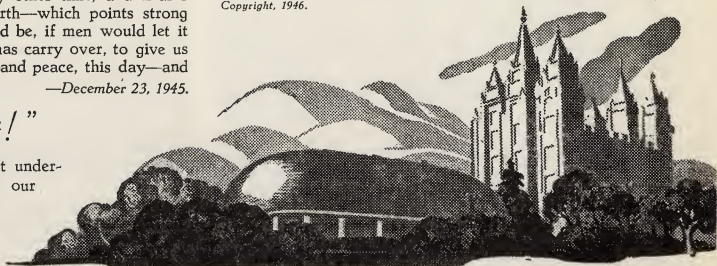
"Let There Be Light!"

FROM the time of their earliest understanding, we wisely assure our children that there is no reason to fear the dark. We speak to them of the kindness of the nighttime,

and of the need we have for physical darkness to bring us quiet and refreshing sleep. A friendly darkness is so often a welcome and necessary relief to the glaring light. But darkness is only friendly and reassuring when we know what lies within it. If we have any apprehension that there is some unknown thing lurking there, even physical darkness is terrifying to live with—and mental and spiritual darkness yet more so. Indeed, the record of all past years would seem to justify the conclusion that darkness is among the most common causes of unhappiness in men—the darkness that is the mortal enemy of light; the darkness that closes minds and breeds prejudice; the darkness that permits men to hate other men because they don't know them; the darkness that crowds out intelligence and reason; the darkness that fears what it doesn't know—and even fears to find out. We speak of the ignorance and superstition, of the dark fears, of primitive peoples, and we think confidently of our own enlightenment—but in reality perhaps there are few of us who do not at some time fear to face the facts concerning ourselves. To give but one example, there are countless people who live in fear of their own physical condition. They have heard or read of diseases and maladies, the symptoms of which they fear they have—and they go on living in fear because they fear to know the truth; whereas, by seeking competent advice, by learning the truth, by facing the facts, their fears might immediately be dispelled. And even if the worst were true, knowing it would permit some intelligent action. But not knowing the truth precludes intelligent action, and permits fears to multiply. There is almost nothing we fear which is as bad in reality as our mental fears would paint it, and knowing the truth is seldom as terrifying as fearing the truth and not knowing it. And so if we have a resolution to suggest for the days to come, it would be that we seek enlightenment with open minds, that we face the facts in our own lives, and in our own generation; that we search for knowledge and wisdom, for light, and for truth, and accept it where we find it. We have an obligation to know all we can know concerning our physical and mental and spiritual well-being; and to inform ourselves concerning these things, for men are not "saved in ignorance." In the years ahead let us come out of our dark fears. "Let there be light!"

—December 30, 1945.

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EDITORIALS

Fiftieth Anniversary of Utah's Statehood

UTAH has done a commendable thing in commemorating its fiftieth anniversary as a state of the Union. The convention of 1895 which gave us our Constitution was composed of a fine type of citizenry. They undertook their task with a consciousness of civic pride, and approached their work with moral integrity and purpose. There were issues at stake affecting the stability of our institutions, but the members gave security to our government and left a message of public-mindedness to the citizen of today. They kept in mind that the founders of this commonwealth looked upon government as a spiritual possession. The strife of tongues had been stilled; enmities and jealousies and hatred had been subdued; and the things of the spirit became clearer. The fears and unbeliefs of men were lost in the reality of faith and the joy of cooperative purpose. All were jubilant and happy that Utah was to gain statehood after the many years of struggle. There was no apathy, but a conscious united effort of civic pride that was active, clean, and beautiful.

Carrying on the tradition of our fathers, our state has grown to be a commonwealth of influence educationally, industrially, and socially. Service for the good of humanity, the subordination of sectional interests to that supreme idea, the unification of our people by common beliefs in duty, self-sacrifice, and progress—these were the deep convictions of the founders. They knew the gospel of work—to work in a right spirit and to a right end. It was this spirit which they bequeathed to us to ennoble our lives and to teach our children the fundamental truths which will make them free to carry on their heritage.

Today we are vitally interested in solving the problems that beset the world. We are looking to the future, and are holding fast to the principle that it is "Right that makes might," and the evil forces that are in the world can only be conquered by the truths taught by Jesus Christ our Lord and Savior. Surely we can become with all Americans a wise and understanding people. The boundaries of greatness are enlarging, and he who would know the modern world must first of all know the men who are making it. The world lies open to our view, exposed in its want and evil. The spirit of consecration, of devotion to righteousness will never fail us, and we will take our problems and lift them into the realm of duty. The nations of the world will yet become good neighbors. It means that all the men who have died for right and freedom in the war which has involved all peoples of the world shall not have died in vain. The truth of the Master will yet become a light unto all mankind, and "... they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4.)

Several times, the history of this world has hung on the point of a spear. Each time, an overruling Providence has seen to it that the solution was toward the greater freedom, the greater progress, the greater liberty, the greater enfranchisement of mankind. The clock of time is about to strike the most portentous hour in all history. Civilization is awakened to the

alternatives of war or peace. Utah with every state of the Union is looking forward to the day of peace. We take inspiration and courage from the ideals of our American government, which in her life has never wavered; in time of danger, has never hesitated; in times of darkness, has never doubted the ways of Providence. To the youth of America, we would say: "That which thy fathers have bequeathed to thee, learn it anew if thou wouldst possess it." Sir Francis Drake gave a lasting word to his men on the *Golden Hind*, when he said:

Men pass away, but people abide. See that you hold fast the heritage we leave you, yea, and teach your children its value. That never in the coming centuries their hearts may fail them, or their hands grow weak. Hitherto, we have been too much afraid. Henceforth, we will fear only God.

—Levi Edgar Young

Quoting Thomas Jefferson

MR. THOMAS JEFFERSON is quotable and much quoted. With him, as with other great minds, there is much that has the quality of timelessness—much which, when one reads it of the past, strikes him with its enduring application. In recent reading we have come again upon the following utterance by Thomas Jefferson from more than a century and a quarter ago. We give it here for its own sake, and without further comment, as reminder to our own time and to all others:

"The habit of using ardent spirits, by men in public office, has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question which I would ask with regard to every candidate for public office would be, 'Is he addicted to the use of ardent spirits?'"—Thomas Jefferson, *President of the United States*, 1801-1809.

Communique on Displaced Persons

February, Wed. 4, 1846—The Saints at Nauvoo commenced crossing the Mississippi river for the purpose of moving west. Charles Shumway was the first to cross the river.

THE anguish of the winter flight from Nauvoo, this sparsely worded, unemotional entry in *Church Chronology* does not begin to tell. But in our own day we have seen something of peoples dispossessed and uprooted. There is no counting the cost.

February 4, 1846, is an anniversary to be held in equal remembrance with July 24, 1847. Between them, every day becomes a milestone, for a people are on the move. What begins as a single man stepping guardedly out on the ice becomes a trickle of men and women and wondering children, a swelling stream of carts and wagons, the fleeing population of a beleaguered city who even before "grass grows and water runs" have been compelled to set their faces to the west and soon will advance like a tide across plain and mountain toward uncertain haven. Then as now ideas were more precious than life, and Nauvoo was resolutely sacrificed that the ideas which founded and nurtured it might live to establish other and greater communities.

In the chill of February we can more vividly recall that other winter day when one man immortalized his name by being "first to cross the river." It is a memorable anniversary in the Church.—W.M.

EVIDENCES AND RECONCILIATIONS

ci. *Where Was the Garden of Eden?*

ADAM and Eve, the progenitors of the human race, were placed by God in the "Garden of Eden."

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (Genesis 2:8-9.)

This very brief statement would lead the reader to believe that Eden may have been the name of a large area of land, perhaps a country or continent, in which a garden of limited area was set aside and "planted" for the use of Adam and Eve.

For many generations Bible students have searched for the location of this home of our first parents. The geography of every continent has been studied minutely in the hope that the location of Eden and its garden might be found. Articles, pamphlets, and books have been written on the subject, but without acceptable conclusions.

The clues that might lead to a discovery are few. The account says that the garden was "eastward" in Eden. What is east or west in such a story depends on the place of the author at the time of writing, since no fixed point is mentioned. It is a fair assumption that the word "eastward" has quite another meaning, so far unknown, than the usual one of direction.

Another clue, which at first promised more, is the statement that

... a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison ... which compasseth the whole land of Havilah ...; the name of the second river is Gihon ... that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel ... which goeth toward the east of Assyria. And the fourth river is Euphrates. (Genesis 2:10-14.)

Despite the apparently specific descriptions given, this clue has not led to the location of the Garden of Eden. Careful scholars have not been able to identify any of the four rivers with certainty. None of the rivers mentioned fits into the lands now known. Since the historically well-known names of Euphrates, Assyria, and Ethiopia do not fit into the use of them in the Garden of Eden story, it is more than probable that they are ancient names variously applied in later times. Clearly, these rivers and countries belong to early ages of the world's history, and do not apply to present-day terminology.

The river which watered the Garden of Eden "went out of Eden," probably out of the country of Eden, not necessarily out of the Garden of Eden. The following statement, that it was parted into "four heads," may refer to a condition at the headwaters area, not within the garden.

In dismay at the failure to locate the garden of Adam and Eve from the description given in Genesis, many students have attempted to spiritualize the whole story. The garden was not, they say, a place on earth, but a heavenly abode, in which the drama of "the fall" was enacted. Others insist that everything in the Bible account of the Garden should be given a symbolic meaning. That is, the events recorded did not really

happen anywhere; they were invented as symbols of truth.

In short, the world's scholarship admits that it cannot answer the question, where was the Garden of Eden?

In 1831, the Prophet Joseph Smith received a revelation designating the place called Independence, Jackson County, Missouri, as the center place of the kingdom of God on the western hemisphere. A city called Zion or the New Jerusalem would there be built. There also, the foremost temple to the Lord should be erected. From the temple in Zion the law of the Lord would issue, as the word of the Lord would come from Jerusalem. (D. & C. 57:1-3; Isaiah 2:3; Micah 4:2; *History of the Church*, 1:188.)

Later, the Prophet designated "Spring Hill," a hill of eminence about fifty or sixty miles north and somewhat to the east of Independence, as Adam-ondi-Ahman, "... the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet." (D. & C. 116.) In a revelation to the Prophet, an early event in the history of mankind, occurring near Adam-ondi-Ahman, was told:

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. (D. & C. 107:53.)

Since Adam called together seven generations of his descendants at Adam-ondi-Ahman, it can well be believed that there was his old homestead. If so, the Garden of Eden was probably not far distant, for it was the entrance at the east of the Garden which was closed against them at the time of the "fall." (Genesis 3:24.) In fact, it has been commonly understood among the Latter-day Saints, from the teachings of the Prophet, that the temple was to be built in or near the location of the Garden of Eden.

That the Prophet actually taught that the Garden of Eden was in or near Independence, Missouri, is amply testified to by many who knew and heard him. Heber C. Kimball, close associate and friend of the Prophet, said on one occasion:

The spot chosen for the Garden of Eden was Jackson County, in the state of Missouri, where Independence now stands; it was occupied in the morn of creation by Adam and his associates, who came with him for the express purpose of peopling this earth. (*Journal of Discourses*, 10:235.)

Brigham Young, also a close associate of the Prophet, testified similarly:

In the beginning, after this earth was prepared for man, the Lord commenced his work upon what is now called the American continent, where the Garden of Eden was made. In the days of Noah, in the days of the floating of the ark, he took the people to another part of the earth. (*Discourses*, p. 102.)

In conversation with Orson Hyde, on March 15, 1857, President Young said:

You have been both to Jerusalem and Zion, and seen both. I have not seen either, for I have never been in Jackson County. Now it is a pleasant thing to think of and to know where the Garden of Eden was. Did you ever think of it? I do not think many do, for in Jackson County was the Garden of Eden. Joseph has declared this, and I am as much bound to believe that as to believe that Joseph was a prophet of God. (*Journal History*, March 15, 1857.)

That is the position of the Latter-day Saints today, with respect to the much-discussed location of the Garden of Eden.

Adam, after his expulsion from the Garden of Eden, lived in the vicinity of the great Missouri and Missis-

(Concluded on page 126)



See what's
happened
to MILK!

Children "go for" tempting rennet-custards

And no wonder! Pretty colors, mouth-watering flavors, lots of gay, tasty toppings make rennet-custards a surprise treat every time you serve them. And it's so easy to make milk into these eggless, non-cooked custards... the rennet enzyme makes the milk more readily digestible too.

"Junket" Rennet Powder—At all grocers. Already sweetened. Six favorite flavors.

Vanilla Chocolate Lemon
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—Not sweetened. Add sugar, flavor to taste. 12 rennet tablets in package; each tablet makes 4 or 5 rennet-custard desserts or more than a pint of ice cream. At grocers and druggists.



SEND
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Chr. Hansen's Laboratory, Inc., Dept. 72, Little Falls, N. Y. (In Canada, Toronto, Ont.) Please send free wartime recipes and children's diet folder.

(Just paste this coupon on postcard and add your name and address.)

Miner Mike SAYS

"Mining and farming go hand in hand in Utah. We buy much of the products of the farm and some farmers find employment in Utah's mines, mills and smelters during their off season."



METAL MINING INDUSTRY
OF UTAH



Your Next Best Friend

By Helen Gregg Green

How often do we read an article and say to ourselves, "Oh, that's just an idea of the author's! It wouldn't be true in my case."

Normally, I would feel Margery Wilson was writing in an exaggerated manner when she included this paragraph in "Ways to Improve Your Background" in a recent issue of *Your Life*:

The habit of good reading is your next best friend. Like any other habit, it can be acquired in two or three weeks. If you make yourself read something enriching for at least fifteen minutes every day, you will do it automatically after three weeks. And as the habit grows, your pleasure grows—and as your pleasure grows, your personality expands.

I happen to know this is true. It can happen to you or to me! It happened to my husband.

When gas rationing came into effect and we found ourselves spending many evenings in our own home, many of us, not having a hobby or not having acquired the delightful habit of reading, were in danger of having evening after evening grow dull and purposeless.

My husband was one of these men of whom there are many—a business executive whose chief interest is work. He enjoyed the magazines most men read, thoroughly read the newspapers and one or two of the current-events type of weeklies and very occasionally a book.

With his highly sensitive make-up, and quick, active mind, he could have developed a great deal of restlessness, even a first class case of jitters. For is there anything more conducive to unhappiness and lack of serenity than a great deal of time and no idea what to do with it?

At a meeting of a book club to which I belonged, a popular book was mentioned as "a book your husbands would like."

I asked my husband whether he would like to read it. He half-heartedly said that he would. The next time I went to the library, to get the several books I keep on hand most of the time, I asked for it.

That was the beginning of a splendid course of reading. Over a period of a year my husband has read sixty of the finest, most informative, and worthwhile books to be found in our public libraries.

He has discovered a particular interest in political economy and has become a brilliant conversationalist on this subject. If a subject is well known to you, you can't help but talk interestingly and

fluently on that subject. I feel this is a particular victory, for my husband is extremely reserved, the introvert type who usually permits the chatty extrovert to impose when conversational subjects are divided.

When we spend our evenings at home, he isn't happy unless he has a worth-while book. The deeper the better! Every book, he says, has a different slant which broadens your outlook and knowledge.

All of us know that we need a blanket knowledge of such subjects as geography, government, and politics. In a comparatively brief reading period, much needed knowledge of these subjects can be obtained.

A friend of mine said to her husband, "I wish you had a hobby!"

"I have had a hobby for years," her husband replied.

"What is it?" Virginia asked.

"Reading, my dear!" the husband told her.

And so what better, more interesting, and more needed hobby can one now acquire than reading worth-while, informative books? Isn't it true that "a man's judgment is no better than his information"?

Every library has a reader's adviser who is glad to plan a course of reading for you in case you are in the dark as to how to begin.

By reading we become not only more interesting to ourselves, but we become a more dramatic type of person, one who expresses himself ably and well, with the added advantages of a good vocabulary and a knowledge of world needs today.

WASTED TIME?

By Ruth J. Devereaux

THE postman brought my magazine

And I, with eager fingers,

Quickly sought to find

The page wherein the heart songs

Tell such dreamy thoughts

As these of mine.

Moments flew—too fast it seemed,

For I had work which should be done;

For one who has two little tots,

The beds to make, the rooms to clean,

Would scarce read verse till work is done.

And then the thought flashed through my mind.

As if in recompense for wasted time,

What good is time,

If from within its swiftly moving train

We cannot glean those rays of light

Which feed the heart

If only but a bit of rhyme?

The thought had passed—

The verse I read—

In half the time I made my bed!

Cook's Corner

Josephine B. Nichols

FEBRUARY PARTY MENUS AND RECIPES

A LINCOLN'S BIRTHDAY DINNER

Lobster Cocktail
Broiled T-bone Steak
Mushroom Sauce
Creamed Green Peas
French Fried Potatoes
Hard Rolls
Heart of Lettuce Salad with Russian Dressing
Macaroon Custard Pie

VALENTINE LUNCHEON

Chilled Loganberry Juice
Shrimps in Scallop Shells
Jellied Beet Salad
Ninety-minute Rolls
Heart Molds of Strawberry Ice Cream
Little Cakes
Salted Nuts
Mints

A WASHINGTON'S BIRTHDAY DINNER

Fruit Cup Cocktail
Celery and Carrot Curls
Sliced Baked Ham
Sweet Potato and Apple Casserole
Spinach a la Washington
Whole Wheat Muffins
Pineapple Upside-down Cake

Macaroon Custard Pie

5 tablespoons sugar
5 tablespoons flour
2 egg yolks
2 cups hot milk
1/4 teaspoon salt
1/4 teaspoon vanilla
2 tablespoons currant jelly
1/2 pint cream, whipped
3/4 cup dry macaroon crumbs

Mix sugar and flour together, add beaten egg yolks and mix well. Add milk and cook in double boiler until thick. Add the sifted macaroon crumbs, salt, and vanilla and mix well. Cool. Pour into a baked pie shell. Spread top with jelly and cover with whipped cream.

Sweet Potato and Apple Casserole

6 medium-sized sweet potatoes
4 medium-sized apples
brown sugar
1/4 cup water
4 tablespoons margarine
Pare sweet potatoes and apples. Slice, but keep separate. Arrange in alternate layers in greased casserole. Sprinkle with sugar. Dot with margarine. Add water; cover. Bake in moderate oven (350° F.) one hour.

Spinach a la Washington

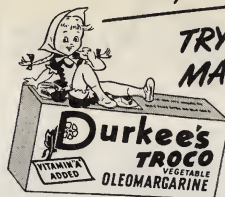
4 cups hot cooked spinach
1/2 teaspoon salt
pepper
1 teaspoon onion juice
4 tablespoons butter or margarine
Chop hot spinach. Season. Pack into greased star-shaped mold. Set pan into boiling water to keep hot until ready to use. Unmold on a serving plate. Stand a small American flag in the center. Garnish with quarters of hard-boiled eggs. Serve hot.

Shrimps in Scallop Shells

1/4 cup fat
1/4 cup minced onion
1/4 cup flour

(Concluded on page 101)

Margie Says...



TRY THIS LUSCIOUS MARMALADE BISCUIT RECIPE!

Take a tip from Margie! Use delicious, smoothly blended Durkee's Troco Margarine. It's made by an improved process that churns the pure, nutritious vegetable oil right in with the fresh pasteurized skim milk... and every pound is enriched with 9,000 units of Vitamin A.

SPREAD • COOK • BAKE • FRY

PASTEURIZED
SKIM MILK ADDS
TO ITS GOODNESS

Marmalade Biscuit Recipe

2 cups sifted enriched flour
3 teaspoons baking powder } — mix and sift.
1/2 teaspoon salt
1/4 cup Durkee's Troco Margarine — cut in with fork, until well mixed.
1/4 cup milk (about) — quickly stir in enough to make a soft but not sticky dough.
1/4 cup orange marmalade — see below.*

Turn out onto a lightly floured board; knead for 30 seconds. Roll dough 1/4-inch thick; cut into rounds with a 1 1/2-inch biscuit cutter.

*Put a teaspoonful of marmalade on half of the rounds; cover with the remaining rounds; press edges together with a fork.

Bake in a very hot oven (450°) for 12 to 15 minutes.

Serve piping hot with Durkee's Troco Margarine. Makes about 12 biscuits.



SO MILD..SO SWEET..SO COUNTRY-FRESH IN FLAVOR

Gospel Doctrines applied to OUR DAY

MAN AND THE DRAGON, Dr. John A. Widtsoe's newest book, is a treasure chest of gospel themes, applied to the needs and problems of today. Each of the 84 articles drives home an important lesson... each is enriched with anecdote, literary reference, or homely illustration. Here are a few of the titles:

Scholarship and the Book of Mormon
Repentance
The Gift of the Holy Ghost
Salvation for the Dead
The Place of Joseph Smith
Spiritual Eyes
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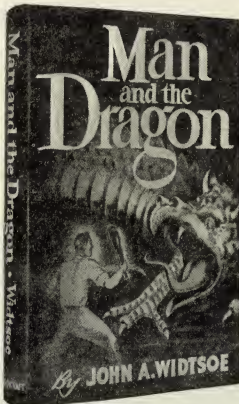
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"Rules of Conduct"

News from the Camps

IN a manuscript book which George Washington kept as a boy are fifty-seven "Rules of Conduct." Here are a few from the list:

Every action in company ought to be with some sign of respect to those present.

Sleep not when others speak; sit not when others stand; speak not when you should hold your peace; walk not when others stop.

Be no flatterer; neither play with any one that delights not to be played with.

Let your countenance be pleasant, but in serious matters somewhat grave.

Show not yourself glad at the misfortune of another, though he were your enemy.

When a man does all he can, though it succeed not well, blame not him that did it.

Be not hasty to believe flying reports to the disparagement of any.

Be not immodest in urging your friend to discover a secret.

Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

When you speak of God or his attributes, let it be seriously in reverence. Honor and obey your natural parents, although they be poor.

Let your recreation be manful, not sinful.

Labor to keep alive in your breast that little spark of celestial fire called conscience.



Though redeployment is thinning out their ranks, this Latter-day Saint group continues to meet in Foggia, Italy. Front row, left to right: Vere Donsley, Darwin Dailey, Henry R. Bowen, Erwin Clark, Sidney J. Malan, John A. Miller. Back row: Anton Armstrong, Wendell Gubler, Robert Calder, Clark Slade, Theo L. Smith, Harvey Fletcher, B. A. Johnson.—Reported by John A. Miller. (Photograph, courtesy of Elder Arthur Wames, Bradford, England.)

Manila, P. I.
MORE than three hundred members and friends of the Church of Jesus Christ of Latter-day Saints met in the third quarterly conference to be held in the Philippine Islands in Manila. Fifteen members drove one hundred and ninety miles to be present at the conference. Others came from the provinces near Manila and from the ships in the harbor.

Presented for the sustaining vote of the congregation by Harold C. Davis were the names of the General Authorities of the Church. The affirmative vote was unanimous. B. Orson Goddard conducted the conference, and Cornelius Nielsen and Maxine Tate furnished vocal and organ solos. J. Morris Richards, Loren W. Ferre, Cornelius Nielsen, Maxine Tate, Earl G. Jones, Thomas N. Deglas, Woodrow White, Jerome Hartley, and Oliver R. Smith spoke during the session of the conference.—*Reported by J. Morris Richards.*

* * *

Hamelin, Germany

DEAR Brothers and Sisters:
... The home-coming serviceman isn't much worried about what society and the nation are going to do with him or for him. He has ideas what he is going to do for society and the nation. Each man has his plans and his dreams for the future.

We expect to find friends and loved ones who treat us not with kid gloves or like a

mental case, afraid to mention the war or afraid to cross us, but friends and loved ones who treat us as they always have. We are fundamentally the same men that left you. All men are not alike so no rule will always work. You know your serviceman and how to treat him.

Those who come back weak and worldly will expect to find you still strong, true, and faithful. They will desire you to help them learn God's way and his will. Don't baby them, but offer them love and understanding, and inspire them to once again partake of Zion's blessings. . . .—*Cecil M. Cook.*

* * *

Seoul, Korea

SEVENTEEN officers and enlisted men of the Pacific 7th Infantry Division and other units held a Latter-day Saint sacrament meeting in a former Japanese infantry barracks, recently converted into an army chapel. Twelve cities were represented by the members at the meeting.

As far as we have been able to learn, no other Latter-day Saint missionary work has been done here. In fact most of our congregation takes pride in having attended the first Mormon services on Okinawa as well. There, as here in Korea, we had splendid attendance at our regular Sunday services and Wednesday night study groups. We found a great deal of pleasure in having our brotherhood assembled, despite the thousands of miles between us and home.—*Reported by Paul Millett.*

Part of the 312 L. D. S. members and friends attending quarterly conference at Manila, P.I., November 11, 1945.—Photograph by Robert H. Richins, American Fork, Utah, U. S. Navy.

Submitted by J. Morris Richards, M. I. A. Group Leader, Manila.



Cook's Corner

(Concluded from page 99)

- 1 cup evaporated milk
- 1 cup water
- 1 teaspoon Worcestershire sauce
- 1/2 teaspoon salt
- 1/2 cups shrimps cooked and cleaned
- 1 tablespoon minced parsley
- 1 tablespoon butter
- 1/2 cup bread crumbs

Melt fat in saucepan. Add onion, simmer for three minutes. Add flour and blend well. Add milk and water; cook, stirring constantly until thick. Add Worcestershire sauce, salt, shrimps, and parsley. Heat, pour into greased scallop shells. Melt butter, add crumbs. Spread over shrimps. Bake at 450° F. for ten minutes.

Whole Wheat Muffins

- 1 cup flour
- 1/2 teaspoon salt
- 3 tablespoons baking powder
- 1/2 cup brown sugar
- 1 cup whole wheat flour
- 1 cup milk
- 2 beaten eggs
- 1/2 cup melted shortening
- 1/3 cup chopped walnut meats

Sift flour, salt, and baking powder; add sugar mixed with whole wheat flour. Add combined milk, eggs, and shortening. Stir just until moistened. Add nuts. Bake in greased muffin pans in hot oven (425° F.) for fifteen minutes. Makes one and one-half dozen.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

* * *

If children's handkerchiefs are made from scraps of thin print that is left from other sewing they are more easily identified when lost at school. They cost less and my guess is that your children will like them.—T. V. W., Long Beach, California.

I have found that on days when we have large crowds coming in for extra meals, which puts a strain on our butter rations, I can manage by making hot meat sandwiches (beef, turkey, or any meat available) and using either slices of bread, hot rolls, or biscuits, and making hot gravy with the meat fats. Serve with vegetables and salad. These are very satisfying. Your family and friends will love them and won't miss the butter.—J. R. U., Lethbridge, Canada.

Here's a good laundry tip for you housewives: Starch your clothes to replace the protective finish or "sizing" which textile manufacturing gave to your fabrics originally and which is removed from your clothes each time they are laundered.

When making candy I find it a good idea to grease a freezing tray and pour the candy into it to cool. When it is nearly cool press the grids down into the candy making nice even squares.—Mrs. M. D., St. George, Ut.

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LETTER FROM BELGIUM

To President Thomas E. McKay

Salt Lake City

Dear President:

I AM pleased to inform you that I have just received a few copies of *The Improvement Era* and the official report of the annual conference of the Church held in the tabernacle last April, and I sincerely thank you for that very interesting Church literature. It will help me a lot, as well as every English-speaking Saint in Belgium, to convey the elevated and inspiring thoughts of our leaders to our members.



HENRI CHAPPEL (BELGIUM) AMERICAN
MILITARY CEMETERY

Up to the present, I have dedicated two military graves of American Saints in Belgium (Military Cemetery of Henri Chapelle): Brother Norman A. Funk of Benson Stake, and (I sent a picture to the family for I had the privilege to be acquainted with Rex Funk, his brother, who was a missionary in the Belgian District) Brother Don L. Shumway of Arizona. (I am unable to trace the city where he was living in Arizona, but I hope you may find a way to locate the family.)

I know there are several Mormon boys resting in Henri Chapelle and I am pleased to say that all Belgian Saints will honor our brothers' graves. Relatives may ask for any service in that way.

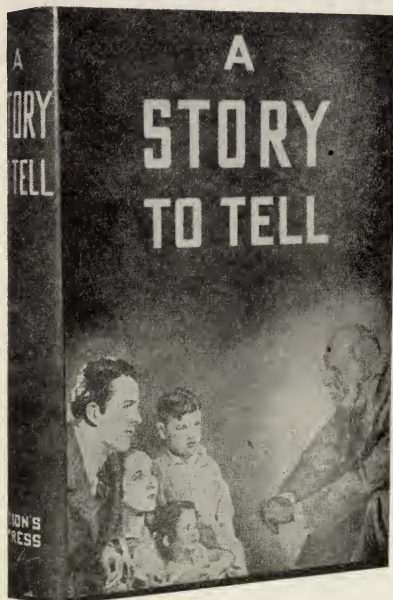
The country over there is pretty, and, as far as you can see, valleys and hills are covered with orchards. At some distance, the top of the highest hill seems snow crowned; unfortunately it is not snow but a little more than 18,000 white crosses flowering a huge field where are resting so many American soldiers who fought to death so that we may live in liberty.

In November last, our young folks of the M.I.A. took flowers to our American brothers in Henri Chapelle and in St. Neuville.

With pleasure at your service, I beg to remain, dear president, with my sincere wishes, respectfully your brother,

Paul J. Devigneux,
10 Medes Semailles,
Grivegnée, Belgium

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By
Brownie Bernice
Brown

"YOUNG LADY, are you a Mormon missionary?"

"No, I'm not. True, I'm a Mormon. The gospel found my father's people in Ireland and my mother's people in Cape Town, South Africa, and I was born high in a mountain valley in Idaho. I was a coed on the Utah State Agricultural college campus at Logan, Utah, and I did graduate work under the shadow of the 'Y' at Brigham Young University, Provo. I can count on the fingers of both hands the people I know who are not Mormons. But I'm no missionary. I'm going to Alaska to teach high school."

The above conversation never did take place. But had someone asked me that question as I stared with awe at the fading skyline of Seattle, while my steamer cautiously picked her way through the war-infested Pacific waters in September 1942, that would have been my answer. I did not know that all of us youngsters who leave the safe anchorage of our Mormon harbor, to be tossed on the sea of an unbelieving world, are going to be in the missionary service of our Church every day in our lives whether we think so or not.

We might not be as handy at scripture quoting or wear the derby hats of our forebears, but whether we wear the uniform of one of our great armed services or civilian clothes, the world is waiting to pounce upon us with questions needing answers. These questions may be very serious or very amusing.

But I didn't realize any of these facts, so I smiled with the stubborn confidence of an army mule when one of the servicemen aboard ship laughingly said, "Here's a girl who is going to Alaska, and she doesn't drink and she doesn't smoke. I've been in half the states and never heard tell of such a girl. Isn't she going to have a wonderful time in Alaska if she sticks to ideals like that?"

When I arrived at my destination, a beautiful town clinging to the sides of the mountains and overlooking the placid north Pacific, I found I was the only Mormon on the faculty and probably the only one in that part of the territory.

I smiled, when not long after my arrival, an attractive and intelligent woman said to my roommate at a tea, "Miss Brown seems to be a nice girl, but isn't she a Mormon? What about the moral standards of Mormon girls. Just what is their belief about things?"

I was proud to learn that my roommate, a non-Mormon who had grown up in a Mormon atmosphere, had promptly enlightened her to our credit.

One night at the U.S.O. canteen, where I served as hostess, I had the pleasure of meeting a Utah lad who no more than two years back carried the ball for his high school team. This pleasant-faced youngster was pointed out to me by one of his buddies who

said, "There's the craziest kid. Even on leave he never drinks. The kid doesn't even smoke. It's funny; you'd think the boys would call him a sissy, but he has more friends than anyone else on the ship."

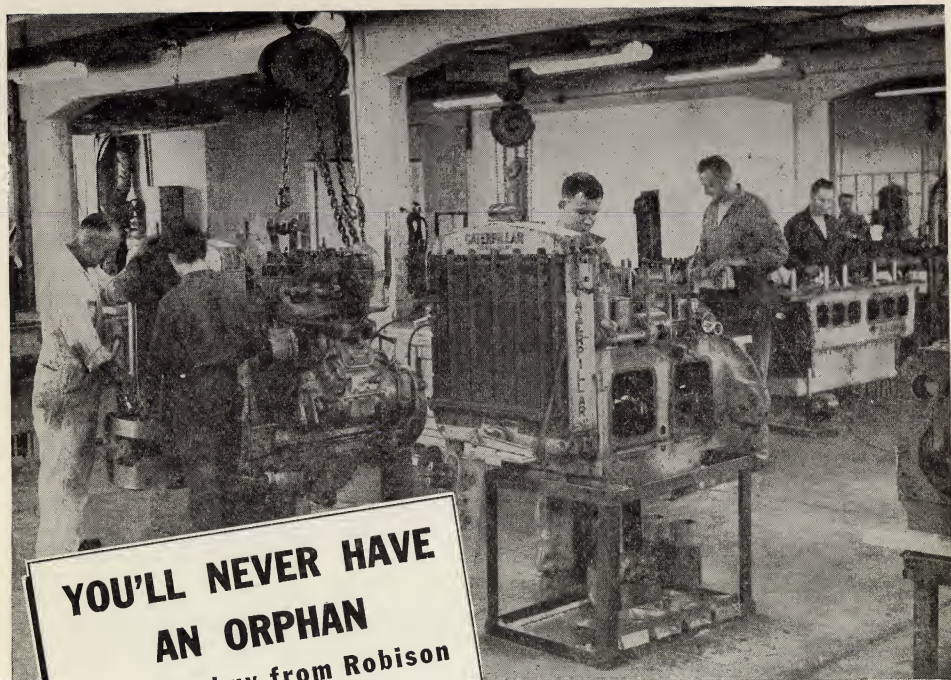
CHRISTMAS EVE I was dinner guest in the home of one of the town's most gracious families. Before dinner I gave the time-honored smile and "No, thank you" to the offer of a cocktail. I was the only one there who did not take one. Then the coffee was passed down the table in fragile china cups. Again I polished my smile and declined. By this time my little act was getting to be rather noticeable. A teasing friend down the table who admired our "hands off" policy toward liquor and tobacco but who saw no sense in our attitude toward tea and coffee, spoke up and said, "Oh, no, Mrs. X., please don't tempt her."

Wishing to attend church, I alternated and went to nearly every church in town. The ministers and the Catholic father were fine men. I was invited to many of their homes where their wives served me chocolate cake and ice cream while they argued with me about my religion. In all cases, I found them attentive and most respectful toward our beliefs.

In one of the church choirs, I sang songs whose tunes I had never heard, whose words were strange. It had been eight months since I had heard a Mormon hymn, and my desire to hear one waxed more with each day. Then quite suddenly I learned of the existence of a Latter-day Saint family in town. I rushed to the telephone and introduced myself. The result was Sunday School and a baked halibut dinner in their cottage overlooking the harbor.

I loved Alaska, and through Alaskan-made contacts I was destined to be again out of the fold. Summer found me a staff member of a Chicago settlement-house-sponsored children's camp on the shores of Lake Michigan.

Shortly after, I was sworn into the WACs at Detroit, Michigan. Then I received from my bishop two small khaki-covered volumes and an activity card, the kind carried by some hundred thousand of my fellow Church members who had been called into the service before the war's end. My bishop did not tell me that I was going on a mission for the Church. But he knew that I was going on one, and so did I. And now that it's over, and I look back, my sermons, as were those of most of our Church service personnel, were not preached from the pulpits or the street corners—they were given every time I said, "No, thank you," to a proffered cigarette, or said, "Make mine milk, please."



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Monthly Stake Melchizedek Priesthood Meeting and Monthly Priesthood Leadership Meeting

Melchizedek

Suggested Material for Consideration at February Leadership Meetings

As previously announced, the general priesthood committee of the Council of the Twelve has recommended that a two hour combined monthly stake Melchizedek Priesthood meeting and priesthood leadership meeting be held. (This does not replace the regular monthly quorum meeting, and it is again urged that a separate monthly quorum meeting for all quorum members be held, except in widely scattered areas where a quarterly meeting may suffice.)

It is recommended that the first half of the meeting, or such time as is needed in the wisdom of the stake presidency, be devoted to a general Melchizedek Priesthood meeting, presided over and conducted by the stake presidency. All members of the Melchizedek Priesthood and adult members of the Aaronic Priesthood are expected to be present at this meeting. In addition to appropriate opening exercises, roll call, recommendations for advancement in the priesthood, reports, general business, etc., instructions and inspirational messages from the stake presidency should be given.

The second portion of the meeting will comprise the monthly priesthood leadership meeting. This is a meeting at which the stake presidency, stake Melchizedek Priesthood committee, and stake Aaronic Priesthood committees, can meet with the officers and leaders of quorums and quorum groups, including presidencies of quorums, secretaries, committee members, group leaders, class instructors, ward bishops, Aaronic Priesthood general secretaries and advisers, with a special department for those not called to leadership in one of the foregoing groups. Separation is to be had on a departmental (not quorum) basis. There will be seven departments, as follows:

Three departments, one for each of the proposed divisions of responsibility and the proposed new standing committees, each department to be conducted by one or more members of the stake Melchizedek Priesthood committee, and to be attended by all members of the respective committees from the high priests, seventies, and elders quorums in the stake. (Each member of the quorum presidency would, of course, attend the department for which he has been made responsible in his own quorum. It is suggested that the secretaries meet with the fact-finding and statistical counselors.)

One special department for the class instructors, to be conducted under the leadership, or at least under the direction, of a member of the stake Melchizedek Priesthood committee. In this department teaching and assistance could well be given, lesson material enlarged and developed, etc. However, it should be borne in mind that class instruction and related problems are the responsibility of the member of the quorum presidency assigned.

One department for the stake Aaronic Priesthood committee, to be attended by the stake Aaronic Priesthood committee, and from each ward, two members of the bishopric, general secretary, and advisers.

One department for the stake committee for adult members of the Aaronic Priesthood, to be attended by the stake committee, and from the wards, one member of the bishopric.

(Concluded on page 117)

Approaching and Converting the Smoker

By Elder Joseph F. Merrill

(It is suggested that this material be clipped for consideration by the personal welfare department at the February leadership meeting.)

How to approach and convert the smoker is a challenging problem and in efforts to solve it, we should remember that no two people are exactly alike. "What is one man's meat is another man's poison" is, unfortunately, often too nearly a true statement of the fact to admit of a uniform method of solving the problem. Its solution will challenge the ablest and wisest among us.

Here are a few general suggestions:

1. To succeed, the worker must have good judgment, tact, confidence that the job can be done, and a sincere desire to do it with the Lord's help. Under divine guidance the method of approach used will always be wise.

2. Contacts with the smoker should always be in a spirit of winning friendliness, inspiring confidence in the smoker that the worker's only desire is to be helpful.

3. Next, study each individual smoker with a view of learning about his personality, likes, dislikes, his faith in the Church and its teachings, his affability, willingness to work cooperatively with his fellow men, attitude toward responsibilities, etc.

4. Does the smoker want to quit? Little can be done without his cooperation. Hence a desire to quit must be aroused. How?

a. Remind him he has faith, or did have, else he would not have been ordained to the priesthood, and as a self-respecting, honest man he certainly feels some responsibility to be true to the obligations he then assumed.

b. For one or more of a hundred reasons he took to smoking but would prefer that his wife and children did not smoke. And the best way to keep them from smoking is to set the right example. Yes, he will readily understand that he will be held accountable for his example, both to his family and to his friends.

c. Remind him he has probably felt reluctant about going to meetings because of his habit. Thus he shuts himself off from associating with his brethren, his sincerest friends, and from engaging with them in activities that are helpful and uplifting to himself and to others, thus denying himself those real joys that the Lord always gives to those who unselfishly uplift and benefit their fellow men.

d. His habit is not only harmful to himself but is not pleasing to the Lord so he makes himself less worthy of divine favors.

e. It may be hard to quit but by the exercise of his will to its limit he can do so with the Lord's help which will be given him if he worthily asks for it.

f. The joy of freeing himself from the slavery of tobacco will be more than worth all it costs.

How Can a Quorum Encourage the Gathering and Compiling of Genealogy

By Archibald F. Bennett

(It is suggested that this material be clipped for consideration by the quorum activity and Church service department at the February leadership meeting.)

FIRST it is important that every quorum member should clearly understand his duty as a bearer of the priesthood in temple work and genealogy. Elder Joseph Fielding Smith, chairman of the Church Melchizedek Priesthood committee, has written:

"Every married man stands at the head of his household, that is, his immediate family. Thus I, for instance, will stand at the head of my family group by virtue of the sealing for time and eternity, and my children will belong to me. I will belong to my parents in their family group. My father, likewise with his brothers and sisters, will belong to his father's unit in that family group, and his father to his father before him—all linked together, generation to generation like a chain. So it will go of the righteous from the days of Adam down—Adam standing at the head as Michael, having authority and jurisdiction over his posterity in this large family group who have kept the commandments of God. Now that is the order of the priesthood. . . .

"Now the duty of a man in his own family is to see that he and his wife are sealed at the altar. If married out in the world before they joined the Church, or if they have been in the Church and have been unable to go to the temple, it is that man's duty to go to the temple, have his wife sealed to him and have their children sealed, so that the family group, that unit to which he belongs, is made intact so that it will continue throughout all eternity. That is the first duty that a man owes to himself, to his wife, and to his children. He receives this blessing by virtue of the priesthood.

"Then it is his duty to seek his record as far back as he can go and do the same thing for each unit. He should begin with his father and mother and their children, and his grandfather and his children, great-grandfather and his children, and have the work done in like manner, linking each generation with the one that goes before. That is the responsibility resting upon every man who is at the head of a household in this Church. . . . But your responsibility is to do your own work for your own line, going from father to son or from son to father, going back as far as you are able to carry this record. When you do that, then you place yourself in line, through the fullness of the priesthood, to receive eventually the fullness of the glory of God. . . .

"Now, of course, the Lord says that our greatest individual responsibility is to seek after our dead; but, if men holding the priesthood our responsibility is—so far as temple work is concerned—to teach, to instruct, to persuade, to prevail upon men and women who are not inclined to take ad-

Priesthood

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COLUMN

Conducted by
Dr. Joseph F. Merrill

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vantage of their opportunities and receive these blessings for themselves, to go into the temple where they can do this work. That is our responsibility as men holding the priesthood. It does not make any difference whether we are high priests, seventies, or elders. . . . We want you as men holding the priesthood, and the sisters laboring with you, to persuade, to teach, to do everything in your power by persuasion and by teaching the members of the Church to get them to go to the temple to do the thing that will bring them the fullness of the glory of God."

Since, then, each bearer of the Melchizedek Priesthood has this two-fold responsibility—to trace his own ancestry and do the temple work for them and their families, and to teach and encourage his fellow quorum members to do the same—it is important to know how this can be done most effectively.

YOUR PERSONAL FAMILY RECORD

Each man's responsibility begins with himself and his own family. Hence each should compile personally, or perhaps have some member of his family prepare on the standard family group sheet, a record of his own immediate family. This will include himself as husband, his wife, and all their children in order of birth. In every Melchizedek Priesthood ward group there should be at least one member of the quorum Church service committee who is a member of the ward genealogical committee. It is a part of his duty to know how to keep a proper family record. This member, or another qualified person who has specialized in helping other persons in this regard, could be invited to bring sample pages from his own family record and give a demonstration in class showing how he has made out his own family group, how the information is to be arranged, and what facts are required. He will explain that an individual's family record should include first his own immediate family, the family groups of all married descendants, and the family groups of all forefathers, on the different ancestral lines. He should next demonstrate a pedigree chart, and he may also display a portrait pedigree showing the likeness of each ancestor. In this demonstration, attention may properly be called to the individual membership card kept for every member of the ward by the ward clerk. By arrangement, members of the quorum may meet at an appointed time with the ward clerk and his membership records, and check their family records against these membership cards to obtain missing dates of birth, baptism, ordination, etc. On occasions where this has been done the ward records have materially assisted quorum members, and personal family records have supplied many missing dates for the ward clerk.

Members of the quorum requiring more detailed assistance may make appointments with members of the ward genealogical committee to visit as home teachers and give further explanation and instruction on the preparation of family groups and pedigree charts.

BIOGRAPHICAL SKETCHES OF QUORUM MEMBERS

In the early days of priesthood quorums in the Church, as in the Nauvoo period, members of quorums were each urgently requested to write a brief biographical sketch of his life, giving his birth, parentage, and what was known of his ancestry, dates of baptism, confirmation, ordination, and by whom, missions filled, and other important incidents of his life. These were copied by the quorum clerk into the quorum record book, and many of these volumes are now preserved in the Church Historian's office, providing priceless data now obtainable in no other place. Such a custom could profitably be revived and each member of a quorum could be encouraged to write a similar record of his own life experience. This is made easy now through a blank already prepared and obtainable in printed form known as the "Personal Record" sheet. Some of these could be read in class, particularly faith-promoting experiences as a stimulus to others.

GUIDANCE IN RESEARCH

Quorum members should be impressed with their responsibility to engage personally in genealogical research, tracing out the families of their ancestral lines as shown on their pedigree chart. Those far from a library and unable to do this themselves should employ others to do the work for them. If the quorum members live in reasonable proximity to a genealogical library they might organize regular visits for the purpose of research in the library. Many belong to family organizations and actively cooperate with the family in its research efforts and contribute to its centralized research fund. This is highly desirable. It is suggested further that a four-page circular entitled, "Vital Research Pointers," be distributed to members of the quorum. This will be provided free on request by the Genealogical Society.

THE STIMULUS OF TEMPLE SERVICE

The more the members of the quorum attend the temple, the greater will be their desire to have names of their own kindred to work for when they go. Therefore, quorum and class attendance at the temple for endowments, and also in connection with sealing groups, will indirectly increase the desire for gathering and compiling genealogies.

CLASS AND QUORUM DEMONSTRATIONS

At intervals throughout the year and especially in connection with appropriate lessons, qualified persons may be brought before the quorum to demonstrate the various phases of record keeping and research. Such instructions may emphasize the doctrinal purpose for this work, the family interest in ancestry and how this appeals to genealogists throughout the world, and the joy that comes from helping others! Similar demonstrations may profitably be given in

(Concluded on page 108)

Splendid, Idaho!

IN Idaho there is an organization known as the "Idaho Allied Civic Forces," members of which are churches, educational and civic organizations and groups, which was formed a few years ago for the purpose of getting and enforcing good laws relative to morals and narcotics in the state. Through the efforts of the Civic Forces, considerable progress toward its objectives has been made. Civic Forces came into existence not because Idaho did not have at the time some good laws governing morals, liquor, and other narcotics, but because these laws were often flagrantly violated, as is always the case where strong efforts are not continually made for their enforcement. Experience shows enforcement officers "will not stick their necks out" unless they are backed by a strong public sentiment. Let good citizens not forget this fact.

Through persistent efforts made in the name of Civic Forces during the last few years, some amended and new laws are on the statute books of Idaho. Efforts toward enforcement have been and are being made, but usually, as would be expected, against the opposition of lawless elements and sympathizers.

Many good people are prone to inactivity relative to the making and enforcement of laws in general, particularly those designed for moral uplift. Reasons for this attitude are apparent to all keen observers, but from the standpoint of good citizenship they are rarely, if ever, justifiable. The duties of good citizenship in our form of government are obligatory—they demand performance. Laws do not enforce themselves. Every one who desires peace, security, and good government should make his desires manifest by actively supporting and backing up enforcement officers, police, sheriffs, prosecutors, courts, public sentiment, etc.

And so the Civic Forces movement in Idaho should be commended and supported by all good residents of that state. If this is well and widely done, Idaho may well secure the distinction of being the most morally clean state in America.

What A General Did:

OVER the wires December 20, 1945, came the news, printed in the public press, that Field Marshall Sir Bernard L. Montgomery, commander of the British occupation zone in Germany, attended an American press camp party. The report further said "he broke his own rule by staying out after 9 p.m., but he refused wines and cigarettes. . . ."

All who knew informed relative to progress of the war on the fighting

(Continued on page 110)

MELCHIZEDEK PRIESTHOOD

(Concluded from page 107)

the quorum department of the monthly stake priesthood leadership meeting or again, as in the case of high priests, at their monthly quorum meetings.

QUORUM QUARTERLY PROJECTS

It is further suggested that for every three-month period, quorum members be given a specific assignment. For the first quarter each may be asked to prepare his own family group record. For the second quarter his pedigree chart. For the third quarter his personal record. He may be asked to perform either personal research on his family lines or contribute funds for having it done as the project for the fourth quarter. Quorum officers could check upon the progress being made on these assignments at regular intervals.

By means such as these each holder of the Melchizedek Priesthood may intelligently and effectively fulfill his responsibility to himself, his family, and his kindred dead. Temple service and research are primarily priesthood work.

The Secretary

(It is suggested that this material be considered in the fact-finding and statistical department at the February leadership meeting.)

GROUP or quorum secretaries should be chosen for their fitness and ability to keep records. They should be systematic and have proper appreciation of the importance of careful and painstaking record keeping. A priesthood quorum or group secretary carries a great responsibility, as do all others who are entrusted with quorum records.

Quorum secretaries are selected by the presidency of the quorum with the approval of the stake presidency. The secretary of the group is also selected by the presidency of the quorum, in consultation with the group leader and bishop.

The secretary of the quorum is set apart by the presidency of the quorum under the direction of the stake presidency. It is not necessary that the secretary of a group be set apart.

It is not our purpose to list here the books and forms available to help in the important work of quorum and group secretaries. Each secretary is already provided with this information and material.

A secretary who "goes the second mile" is literally "worth his weight in gold." Such a secretary prepares an agenda or outline of business to be considered at the presidency council meeting; makes minutes of the decisions made, makes minutes of the unfinished business, has the minutes read and approved so that there is proper follow-up on decisions, and thus good intentions are carried out into good accomplishments, and progress is made.

Minutes and records have value only if used. Often they are not used because the contents are not of very much worth and are not vital. Minutes should consist of a great deal besides an account of who conducted, who prayed, and who gave the lesson.

The minutes of a quorum over a period of years record the history of the quorum, including changes in officers, ordinations, advancements, deaths, important decisions, an account of projects and accomplishments, etc.

Often a scrapbook or album is kept to make a more complete history. Clippings

and pictures of officers, of entertainments or excursions are thus preserved and an extremely interesting and valuable record can be built.

In the keeping of minutes, definiteness is important. How much better it is to give the subject of a lesson a title that describes the nature of the material discussed than to merely give a lesson number. Perhaps you are familiar with the story of a man who came home from sacrament meeting and was asked by his wife, "Who spoke this evening?" He replied, "Brother Jones."

"Well, what did he speak about?" she asked.

"Sin," he answered.
"Well, what did he say about it?" she asked again.

"He was agin it."
It is worth while to tell who spoke, what he spoke about, and what he thought about his subject. For instance, if the minutes state that the lesson was on "Baptism," it is not clear. If the minutes state that the lesson was on "Infant baptism," or "Baptism for the dead," or "Baptism by immersion," or something of the kind, a better understanding is had of what took place.

Review your minutes and records for the past year and see if questions could naturally arise from them, which with a little more care would have resulted in definiteness. It is a privilege to be a secretary and a record keeper. Civilized nations and particularly the people of the Lord have always been a record-keeping people. One of the distinguishing features between the Nephites and the Lamanites was the preservation of records by the Nephites.

Let the neatness, accuracy, and completeness of your records and minutes reflect *you*, and the love and devotion you feel towards the Lord's work. We promise you joy and satisfaction as you do this.

Questions and Answers

Question 31: What is the recommendation under the new program of supervision, towards having assistants to group leaders, particularly in the case of very large groups of high priests?

Answer 31: This question is a recurring one. We have previously answered that a group leader does not have counselors. However, it is permissible in large groups for the group leader to have two assistants, as well as a secretary.

It should be borne in mind that officers of the quorum consist of a president and two counselors (in the case of the seventy's quorum, seven presidents and a secretary) group leaders are selected under the direction of the quorum presidency. It is desired that they be not called chairmen or presidents, but group leaders.

In this connection, we remind you that the three standing committees are quorum committees, and it is not intended that there be standing committees in groups. The group has representation usually on the quorum committees.

Question 32: What is the proper procedure in the selection of a Melchizedek Priesthood quorum secretary? Also the selection of a group secretary?

Answer 32: The presidency of the quorum selects the quorum secretary with the approval of the stake presidency. The presidency of the quorum also selects the group secretary, usually in consultation with the group leader and bishop.

Question 33: Who should set apart the secretary of the quorum?

Answer 33: The presidency of the quorum, under the direction of the stake presidency.

Question 34: Who should set apart the secretary of the group?

Answer 34: It is not necessary that the secretary of the group be set apart.

Question 35: Who should set apart the president of an elder's quorum and his counselors?

Answer 35: The presidency of the stake. They may, however, assign a member of the high council to do this. (See p. 21 of *Handbook of Instructions*, No. 17, 1944.)

Question 36: Who should set apart high priest group leaders?

Answer 36: Group leaders need not be set apart. Theirs is an appointive position, and they labor under the direction of the quorum presidency. This is also true of group leaders of seventies or elders.

Question 37: Who should ordain elders?

Answer 37: Ordinations are to be performed under the direction of stake presidencies, preferably at a regular quorum meeting, in harmony with the instructions contained in *Handbook of Instructions* No. 17, 1944, p. 21.

Question 38: A new quorum of elders has recently been organized in our stake. The members of the quorum all reside in one ward. Is our understanding correct that when a quorum covers only one ward they still have a group organization, in addition to the quorum presidency, with the group leader conducting the class exercises at each meeting during the month except the sacrament meeting, which is the quorum meeting and at which the quorum president presides?

Answer 38: No. Your understanding is not correct. A group is a part of a quorum and exists only where a quorum covers more than one ward. There is no need for a group organization where a quorum is confined to one ward.

Where the entire quorum membership resides within one ward, each meeting is a quorum meeting, but one meeting of the month is designated as the monthly quorum meeting and is particularly a business meeting.

In a group organization it is proper to refer to the leader as the group leader—not as chairman or as president. The group leader and the secretary are sustained before the group, but are not voted upon in ward conference, for they are not ward officers, and act without being set apart.

Question 39: Has the general priesthood committee made recommendation concerning the secretary of the stake Melchizedek Priesthood committee?

Answer 39: Yes. It is recommended that each stake Melchizedek Priesthood committee appoint a committee secretary, who should preferably be the stake clerk, or assistant stake clerk, said secretary to maintain contact with group and quorum secretaries as a means of obtaining, checking, and transmitting quarterly, annual, and other reports of all Melchizedek Priesthood quorums within the stake.

Question 40: The new outline for "Supervision of the Melchizedek Priesthood," under Section 7, "stake Melchizedek Priesthood committee" states: "We recommend that this committee be composed of a member."
(Concluded on page 116)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD YOUTH LEADERSHIP OUTLINE OF STUDY

MARCH 1946

NOTE: This course of study is prepared under the direction of the Presiding Bishopric for presentation during the monthly meeting of the ward youth leadership to be conducted by the bishopric in each ward. Members of the ward Aaronic Priesthood committee and of the ward committee for Latter-day Saint girls are expected to attend this meeting.

EFFECTIVE Church workers are people-conscious. They think of a lesson or a meeting not as the ultimate end of their labors, but simply as a means of touching the lives of people for good. They even think of themselves as a means of helping boys and girls understand and live in harmony with the principles of the gospel, that they might have joy.

In our discussion last January, we were encouraged to keep in mind the entire personality of each youth—to remember that he or she brings feeling, thought, fear, hope, and memories into his Church activity as much as he does into school, play, or family life.

Last month we began our study of the whole nature of youth. These questions were raised: What are boys and girls like? What things are fundamental to their nature? How can we best adapt Church activity to the nature of the boy and girl so that they will like it and so that it will satisfy them? We then considered one fundamental, never-to-be-forgotten characteristic of people, namely, *that they are born to function*. Like water in a canyon stream, they will "flow" in one direction or another. Our job as parents and Church workers is not to block off activity—something quite impossible anyway—but to direct it into wholesome channels consistent with Christ's teachings.

The ward must provide a rich program of activity for its youth if it means to hold them. What kind of activity shall it be? Aren't youngsters on the go all the time anyway, one might well ask?

A story may illustrate the type of activity most appropriate to the Church. A first son was born to a couple. When he was still toddling, the grandfather said to the father, "Franklin, as soon as the lad is able, have him shine your shoes."

"Why," replied the young father, "I have been anxiously waiting to shine his shoes."

"No matter," said the elderly gentleman; "he will not love you until he does."

The grandfather hit upon a great truth. We love the people we serve and those to whom we give ourselves. Mothers love their children, not for what the latter do for them, but because they do and have done so much for their children. In contrast, a child to whom everything is given, and for whom everything is done, seldom deeply appreciates the giver.

Applying this point of view to our Church work, we should spend less time entertaining our youth and more time planning ways in which they may be challenged to give of themselves to the Church and to their fellow men. The most satisfying principle of the gospel is service inspired of love. How can we lead boys and girls to a rich experi-

How One Bishop Introduced the Latter-day Saint Girls' Program

BISHOP CHARLES P. MAUGHN and counselors, East Layton Ward, North Davis Stake, introduced the program to the girls and the girls to the program in a most fitting manner.

After effecting the ward organization as suggested, the bishopric wrote a personal letter to each girl, high-lighting the objectives of the new program. Special attention was given to a detailed explanation of the duties of the adviser and of the relationships which should exist between this officer and each member of her group. In each case, the girl

was informed as to the adviser called and appointed by the bishopric to be responsible for the group in which she was included. Thus the adviser was officially introduced to each member of her group and each girl informed and given notice as to her place in the program.

The Presiding Bishopric commend this plan to bishops who have not taken some official action to bring about the desired relationships and mutual understandings between the girls and the advisers.



Burley Stake Aaronic Priesthood committee staged a social for Aaronic Priesthood members which will long be remembered. Girls of corresponding ages were invited to attend. The crowd of three hundred and twenty-four young people and their leaders are shown in the two photographs above. Nine wards participated in the all-stake function.

Henry Blauer is chairman of the stake Aaronic Priesthood committee. William Roberts was in charge of arrangements for this outstanding youth social.

ence in service, in giving of themselves to learn the joy of making others happy?

Here is one suggestion. It is spring. There are widows, sick and afflicted, old couples, and families with fathers away who need help in house and yard. Let the bishop make a survey of such people, learn their exact needs, and assign Aaronic Priesthood quorums, one or two families each to help. Girls of the Young Women's Mutual Improvement Association groups or of Sunday School classes may cooperate in some instances by doing housework, or by having a buffet supper ready at the Church or in a home for the workers when the job is done.

This is neither an experiment nor an impractical idea. It has worked successfully in one Church organization repeatedly. Here are a few directions. Be sure everything is well planned to succeed—places arranged for, jobs outlined, tools provided, workers assigned appropriately. Be sure it is well supervised, but in the background, so boys and girls think it is their idea and

their job. Work Saturday afternoon or all evening. Make it a spring tradition.

This little project has several values besides the job of service. People need help. A leader can get close to young people by working and eating with them. Young folk will find a new kind of friendship and brotherhood, if they work and serve together.

Next month—more suggestive activities for youth.

Suggestions for Discussion

1. Review the main thoughts of the January and February youth leadership discussions.
2. Granted the need for activity, what kinds will bring boys and girls a love for the gospel and Church?
3. Evaluate the advice of the grandfather in the incident related above.
4. How many families are there in the ward who need physical help?

Readings: James 1:22-25, 27, and Mosiah 4:9-27.



Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

No-Liquor-Tobacco Column

(Continued from page 107)

fronts know this general was noted, not only for his successes in North Africa and Europe, but also for his abstinence from liquor and tobacco and riotous living—an exemplar of clean living. Would that as much could be said of all the high-ranking officers in the Allied armed services! (See also what Thomas Jefferson said, on page 96.)

A Meeting That Is Different

WOULD you like a program for an M.I.A. or other meeting that stresses anti-liquor and anti-tobacco in a way that really clicks? It is hard to treat this subject in a way that does not outwardly preach. This program is a new way of appealing to an old question that sets an audience thinking, without antagonizing them. It can use as many as twenty young people or as few as eight or nine, and is organized around the theme, "And ye shall know the truth, and the truth shall make you free." (John 8:32.)

Things that we see as well as hear are more impressive and more likely to maintain interest. The reason tobacco has appealed is due partly to the pretty pictures, the good music, and the sly, lying statements made about it. In this program we deglamorize tobacco. We take it out by itself and laugh at it. When something is ridiculous, it loses its appeal.

Al Alcohol, Tobby Tobacco, and Cuppa Coffee become real persons who walk up to the stand from the congregation. There they speak with Mr. Habit. Some habits are necessary and good. The habit of paying tithing as soon as the money comes in, saves one much arguing with himself as to how much and whether or not he should. When man uses habit this way, he is the master, but if he allows it, habit enters the house as a guest, becomes the host, and finally the master. The audience is invited to see what happens when Habit is the master. These characters tell the story to the congregation.

Each one explains how much he owes to habit and admits that habit is his master, making each one of them spend money he had saved for other things and even choosing his friends. Habit holds up a thread. Habit is as a single thread. With a twist of the finger it can be broken. Two threads are harder to break. Many threads are impossible to break. Habit says he will demonstrate on Tobacco. With the first smoke, Habit wraps a tiny thread around him. He still has much freedom

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for March, 1946

"SALVATION FOR THE DEAD"

QUESTIONS sometimes arise among the Latter-day Saints as to which of the teachings of the gospel is the most important and should receive our first attention. Opinions are varied according to the training and experience of enthusiasts in their respective fields. In the midst of our reflections let us consider what the Prophet Joseph Smith has to say, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." On another occasion he said, "Without us they cannot be made perfect nor we without them." The significance of his statements is given further emphasis in the message of Moroni to the Prophet during his first visitation when speaking of the coming of Elijah, "And he shall plant in the hearts of the children the promises made to the father, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be wasted at his coming." (D. & C. 2:2-3.)

Elijah held the keys of sealing power. He was clothed with the fullness of the priesthood, and with that authority all things done in the name of the Lord are made valid. Through this power, sealings may be made in God's holy temples for the living and the dead. That which is bound on earth is bound in heaven. These keys were committed to the Prophet Joseph Smith. Man and woman may now go into the sanctuary of the Lord and be united in marriage for time and all eternity. Children born under this covenant will continue as their children beyond the grave. Likewise, the living may stand as proxies for the dead and have these sealing ordinances pronounced with equal effect. Family relationships of this nature are never terminated, except by unrighteousness. The faithful are linked together, generation to generation, from the days of Adam to the end of time, to be exalted in the celestial kingdom.

We realize these blessings as a result of the sacrifice which Jesus made for us. His victory over death and sin would be incomplete, however, if the redeeming features were confined to the few who have heard, accepted, and lived the gospel in the flesh. He made no such distinction. While his body rested in the tomb, he went in the spirit and taught the gospel to those in the spirit world. Salvation to them was also based upon obedience to his laws and ordinances. How then are they to obey his mandate without our help?

Baptism, ordination to the priesthood, and the temple ordinances are necessary in order for man to attain the most lofty height of personal achievement and exaltation in God's kingdom. We must do this work vicariously for our kindred dead and thus become saviors upon Mount Zion. There is no time for further delay. Neglect defeats our opportunity to become perfect and delays the same sacred privilege to our worthy ancestors. Let us follow the admonition of the Prophet Joseph when he said, "Let us, therefore, as a church and as a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple . . . a book containing the records of our dead, which shall be worthy of all acceptance." (D. & C. 128:24.)

and can use his arms and body. The first cigaret was taken just for fun or a dare, but each one sends a tiny thread, and as Tobacco talks, Habit keeps wrapping the threads around until Tobacco is well tied up. Soon he sees what has happened. Although he is a

son of God, he is tied to a habit. He cannot be free until he takes the threads of habit and cuts them.

Habit explains that there are other situations that he enjoys, and over which he is master. Eva Envy comes to

(Concluded on page 117)



Genealogy

Netherlands Records Preserved

GOOD NEWS has just reached the Genealogical Society from Holland. This comes in a printed leaflet from the Netherlands Genealogical Society, *Nederlandsche Genealogische Vereeniging*, which states that they will shortly be able to obtain paper so as to resume regular publications of this society. It suggests that Canadian and other foreign soldiers with Dutch names or those who may have descended from Dutch families, who are interested in doing research for their forefathers, should get in touch with the secretary of the Netherlands Genealogical Society (Secretariaat: Sumatrasstraat 230, Amsterdam). It states further that all records, including parish registers, which were in the state archives before the outbreak of hostilities had been placed in various localities in the Netherlands. Inquiries have been made as to the amount of damage done to them during the war. Generally speaking, there was very little damage except to those in Middelburg where

many important and irreplaceable records were destroyed.

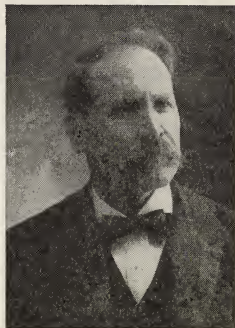
At Arnhem everything was saved except the valuable library with its literary collections and the study and workrooms which were burned down. It may be called a miracle that the fireproofs between these rooms and the official archives resisted the devastating fire as well as the heavy bombardments of artillery.

Concerning the *Leenakten of Geire* and many other valuable documents, they were put in the safe of the *Nederlandsche Handels My* (The Netherlands Association of Commerce) at Arnhem which was the only safe not blown up by the enemy, and the valuable contents were saved.

The documents of the archives of the western part of the country which had been evacuated to the Cannenburgh when it wasn't safe to keep them there any longer, were sent to Germany to a genealogist over there who served the wrong cause. These documents are still in Rothenburg near Kiefhausen, Germany, awaiting the time when they will be sent to the Netherlands. As soon as this is done all documents will be registered again and research can be continued.

Persons desiring copies of vital statistics used to pay forty cents. At present many organizations charge up to three guilders but we trust that the original price of forty cents will soon be resumed.

bed and straightened out without the least hope of his return to life short of the resurrection day. It occurred at a time of night when the mother was watching, and his father had lain down to get some rest. Death had been expected, and he was so low that the change was but slight indeed. When fully satisfied that life was extinct, the mother awakened the father and notified him of the fact. He arose from his cot, and through his faith and prayers, and pleading with the Lord, the spirit returned to the body of the child, Nathan, and he lived again.



NATHAN TANNER, JR.

LIFE OF NATHAN TANNER, JR.

By his son,
E. Pingree Tanner,
Tanner Family Genealogist

WHEN President Young was building up this great western commonwealth, he was surrounded by many large families and groups of noble veterans, schooled in the experience of Kirtland, Missouri, and Nauvoo. Among these large pioneer families, including the Tanners, Kimballs, Snows, Smiths, and many others, none were more loyal than the children of John Tanner in assisting their pioneer leader in redeeming the desert, and dealing with the Indians.

Sidney and Joseph S. Tanner located in Beaver and Payson, Utah, respectively, after having filled a mission to San Bernardino, California, with their brother-in-law, Francis M. Lyman.

Joseph S. Tanner was assigned the mission of bringing Colonel Thomas L. Kane to Utah when the Saints were awaiting, with anxiety, the arrival of Johnston's army. He was bishop of Payson for many years.

Myron Tanner located in Provo where he served as bishop for a long period and helped found Brigham Young University. Many of the Tanner family have graduated with honors from the leading universities of the land.

Freeman Tanner, after spending a number of years in California, located in Payson, Utah. He was an expert horseman, and carried the championship belt for riding, in California, for a number of years.

John and Nathan Tanner located in Cottonwood, and their numerous descendants are found all over the west from Canada to Mexico.

The other sons and daughters of John Tanner played a prominent part in pioneering the west, under their pioneer leaders.

Nathan Tanner, Jr., the Tanner family historian for thirty-three years, kept a fine record of the Tanner family, their travels, and accomplishments. These records were later compiled into a large and more complete record in book form, by Maurice Tanner, grandson of Sidney Tanner, containing the record of nearly six thousand names, all descendants of John Tanner.

Nathan, Jr., was born on the plains of Iowa, as the Saints were commencing their long trek west across the plains. When seven years of age, he had a severe attack of inflammation of the lungs, with which he lay prostrate until the doctor pronounced his case hopeless and gave him up to die. About the time set by the doctor (which was not known then to the parents) death came, and his body was laid upon the

Nathan followed the occupation of most pioneer boys and did considerable freighting, mostly from Corinne, Utah, to Butte, Montana. He later studied law and located in Ogden, where he served as city alderman and attorney for a number of years. He served in the Black Hawk War, his life being wonderfully preserved on one occasion from the bullets of the Red Man.

Nathan filled an honorable mission to the Southern States in 1854-6 with his bosom friends, Elias and J. Golden Kimball. During the term of his mission, mobbings were frequent, and the lives of the missionaries were endangered at times, but Nathan, Jr., had a very tactful way of handling men, and on more than one occasion, made friends with the avowed enemies of the Saints and elders. One time a mob of from one hundred to one hundred fifty surrounded a house where the Saints were. Nathan placed the Saints in the house so that if the mob shot through the windows or doors they would not get hit. He then stepped to the door and said loud enough for the mob to hear, "Now bring me the axe. The first man that comes through the door will get it." It seemed that no one wanted to die; so after talking for an hour or so the mobbers went away.

At another time the Saints were notified that if they did not leave the country in so many days they would be given the death penalty. They came to father to find out what they should do. He told them, in the name of the Lord, that if they would observe Christmas

(Concluded on page 117)



The Church Moves On

Hillside, Temple Stakes

SWEEPING changes in the southern part of Salt Lake City on January 13 saw creation of the Hillside and the Temple stakes, 154th and 155th such units of the Church.

Hillside Stake was organized from part of Sugarhouse Stake and consists of the Wasatch, Mountain View, Laurelcrest, Mountaire, and Edgehill wards. Casper H. Parker was sustained as president of the stake with Harold M. Wright and J. Stuart McMaster as counselors.

Temple Stake was formed from portions of Pioneer and Wells stakes, consisting of the Salt Lake Fourth, Fifth, Sixth-Seventh, Thirtieth wards and the Mexican Branch from Pioneer Stake, and Jefferson and McKinley wards from the Wells Stake. Adiel F. Stewart, bishop of McKinley Ward was sustained as president, with William F. Perschon, formerly of the Pioneer Stake presidency, and L. Darral Wellings as counselors.

Pioneer Stake now includes the Cannon, Brighton, Redwood, Poplar Grove, Salt Lake, Twenty-fifth, Twenty-sixth, and Thirty-second wards, and is officered by Fred H. Peck, Jr., former bishop of the Thirty-second Ward, as stake president, with C. Leland Davey and Henry A. Smith as counselors. They succeed President Paul C. Child and counselors William F. Perschon and Jesse M. Drury.

Granite Stake as reorganized includes the Lincoln, Forest Dale, Fairmont, Nibley Park wards, which were formerly parts of the Granite Stake, and Wells and Columbus wards, which were taken from the Wells Stake. Carl W. Buehner, former first counselor, was sustained as stake president with W. Howard Allen, former second counselor, and C. Laird Snelgrove, bishop of the Lincoln Ward, as counselors. They succeed President Lorenzo H. Hatch who had as his counselors presidents Buehner and Allen.

The reconstructed Sugarhouse Stake is composed of the Emerson, Bryan, and Sugarhouse wards, formerly of that stake, and the Hawthorne, Marlborough, and Richards wards, from the Granite Stake. President Thomas M. Wheeler was resustained as president of the stake, but received new counselors, Elbert R. Curtis and Frank B. Matheson, who succeed Casper H. Parker and Harold M. Wright, sustained as president and first counselor of the Hillside Stake.

The South Salt Lake Stake received part of the Columbus Ward, formerly of the Wells Stake, which was immediately organized, together with part of the South Salt Lake's Burton Ward,

into the Haven Ward, with William H. Tingey as bishop.

The Wells Stake, which lost wards to Granite, South Salt Lake, and Temple stakes, now includes the Whittier, McKay, Waterloo, Ivins, and Belvedere wards. President Thomas E. Towler and his counselors Elias L. Day and Hemming C. Mortensen remain as the stake presidency.

The complete reorganization was done under the direction of Elders Spencer W. Kimball and Mark E. Peterson of the Council of the Twelve.

Utah Anniversary

UTAH's fiftieth anniversary as a state was appropriately marked January 4, by gatherings throughout the day and with a public mass meeting in the Salt Lake tabernacle in the evening.

Speakers at the tabernacle meeting which was conducted by Dr. E. E. Monson, Utah's secretary of state, were: Governor Herbert B. Maw; President George Albert Smith (see page 75); Charles C. Richards, who was secretary of the Territory of Utah and acting governor when Utah became a state; and Senator Abe Murdock who read this message to the people of the state of Utah from President Harry S. Truman:

I regret exceedingly that I could not accept the invitation to attend in person extended by Secretary of State Monson, as chairman of the statehood program committee, seconded also by my good friend, Governor Maw. But I am sure they and you [Senator Murdock] realize the heavy pressure of work here these days.

The great state of Utah is entitled to pride in its achievements during the half century of statehood. Please extend to all the citizens my hearty congratulations and warmest personal greetings.

I like to believe that the hardy pioneer

spirit survives in Utah. Life was not easy in the early day. But vision, courage, and industry were rewarded; the desert was made to "rejoice and blossom as the rose."

We have seen immense advance in the arts and sciences since Utah became a state fifty years ago. It has a wealth of resources. But I still think that the state's best asset is the indomitable spirit which conquered hardship in the past and will sustain a proud people from generation to generation.

Very sincerely yours,
Harry S. Truman

During the program, State Supreme Court Justice Martin L. Larson presented pen and pencil sets to Mr. Richards and three of the possibly seven living members of the constitutional convention who were present: Mons Peterson, Noble Warrum, Sr., and Louis L. Coray. Mr. Coray responded for the group.

Invocation and benediction were offered by the Most Reverend Duane G. Hunt, bishop, Catholic Diocese of Salt Lake, and the Reverend Dr. John E. Carver, pastor of the First Presbyterian church of Ogden. Music was by the Utah State Guard band, the Salt Lake Tabernacle choir, and Harold Haugh, Ohio tenor, who recently sang in the annual Salt Lake Oratorio Society's presentation of "The Messiah."

Building Beautification

THE war-interrupted program of remodeling, repairing, landscaping, and beautifying ward and stake property has again been approved by the First Presidency on an even larger scale.

Plans are to have stake presidencies appoint a building supervisor who will work out the details with ward authorities. Members of the building department of the Presiding Bishop's office will aid in the work which will be ex-

MISSIONARIES ENTERING THE MISSIONARY HOME DECEMBER 3 AND LEAVING DECEMBER 13, 1945



Reading from left to right, first row: Bertha Luella Byington, Leon N. Byington, Alberta Beebe, Ula P. Julian, Baby Beverly Ann Julian, Don B. Colton, director; Mrs. Creed Haymond, Mrs. Florence Allen Cheney, Celestina Y. Villalobos.

Second row: Martha J. G. Albrecht, Valborg J. McGregor, Austin Beebe, Kenneth M. Julian, William Ara Harris, Dr. Creed Haymond, Selar E. Cheney, Sam Cockayne.

Third row: Robert Albrecht, John J. McGregor, Annie H. Bishop, Edyth J. Hansen, Bernice Chard, Datt Lowder, Joseph S. Morris.

Fourth row: Phyllis Redmond, Alton J. H. Van Limburg, Grace Caldwell, Clarence J. Dangerfield, Oliver J. Sorenson, Jeanne Ruth Louise Steinfeldt, June LaPré, LeRoy J. Miller, Neil Oscar Newell.

Fifth row: William E. Halfeltz, George A. Mangum, Ben F. Homer, Ruel Mickelsen, J. W. Oakley, Marvin W. Howard.

Sixth row: George C. Loney, Joseph William Wilkison, Ray S. Bishop, M. J. Miller, Neil Oscar Newell. Seventh row: Newell Lee Layton, Harold N. Pugmire, R. P. McIntire, John Reed Parrish, Francis E. Griffin, Wilford W. Clark.

tended to the stakes and missions of the Church.

Dr. Harris

DR. FRANKLIN S. HARRIS, president of the Utah State Agricultural College, Logan, and former president of Brigham Young University, has accepted a government assigned mission to the Mid-East, which will take him into Lebanon, Syria, Iraq, Trans-Jordan, Saudi-Arabia, and Egypt. The purpose of the mission is to help these countries establish agriculture departments, experimental stations and extension work, and install agricultural departments in schools.

Relief Society Incorporates

THE Relief Society general board signed articles of incorporation during the week ending January 12, giving that organization legal life for another hundred years. The Relief Society was previously incorporated for a fifty-year period which expired four years ago.

Welfare Appointments

THE First Presidency has announced the appointment of Clyde J. Brown, Boise, Idaho, farmer and financier, to membership on the general committee of the Church welfare program. Elder Brown was the director of the Emmett project of the Church welfare program of several years ago in which a number of Latter-day Saint families were rehabilitated and given security on a farm project near Emmett, Idaho.

Paul C. Child and Lorenzo H. Hatch have also been named to the general committee. President Child has been released as president of the Pioneer Stake, and President Hatch as president of Granite Stake. Both men have been long active in Church welfare work. President Child serving as vice-chairman of the Salt Lake Region from 1936 to 1944. President Hatch became chairman of the Salt Lake Region in 1944.

Stake President

HENRY RAY HATCH has been sustained as president of the North Idaho Falls Stake succeeding President David Smith. Grant M. Andrus, formerly second counselor, has succeeded Joseph A. Brunt as first counselor. Reuel N. Nielsen has succeeded President Andrus as second counselor. President Smith, the retiring president, retains his position as president of the Idaho Falls Temple.

Utah Centennial Celebration

THE Church has proposed two projects for the summer of 1947, when the centennial of the coming of the Latter-day Saints into the Salt Lake valley will be commemorated:

The erection of an exact duplicate, both in architecture and in size, of the old Salt Lake Theater on the University of Utah campus. Dr. C. Lowell Lees, head of the speech department of the University of Utah is the chairman of the committee studying the rebuilding of the Salt Lake Theater.

The presentation in the Salt Lake Tabernacle of the pageant, "The Message of the Ages." The pageant was originally presented for thirty days following the centennial of the Church in April 1930. It will be revised and brought up to date to emphasize the coming of the Saints to Utah.

Sunday School Conventions

BEGINNING January 13, and continuing through May 19, members of the general board of the Deseret Sunday School Union will hold Sunday School conventions throughout the stakes of the Church featuring the theme "Using materials effectively to enhance spiritual growth."

North Rexburg Stake

THE one hundred fifty-third stake of the Church, North Rexburg, was organized October 28, by a division of the Rexburg Stake. The new stake is made up of the Hibbard, Newdale, Plano, Rexburg First, Salem, Sugar City, and Teton wards, and is officered by Orval P. Mortensen, president, and Leon M. Strong and Edwin C. Flamm as counselors.

Remaining in the Rexburg Stake are the Archer, Burton, Independence, Lyman, and the Rexburg First, Second, and Third wards. President Peter J. Ricks continues as stake president. John L. Clarke succeeds Arthur Porter as first counselor, and Charles G. Thomason succeeds Oswald Christensen as second counselor. The organization was under the direction of Elder Joseph Fielding Smith of the Council of the Twelve.

Bishops, Branch Presidents Sustained

TAYLORVILLE WARD, Alberta Stake, Merlin J. Steed succeeds DeVerle Lowry.

Alpine Ward, Alpine Stake, Orion J. Burgess succeeds Edward W. Burgess.

Beaver East Ward, Beaver Stake, Andrew J. Terry succeeds Mark Woolsey.

Beaver West Ward, Beaver Stake, Hyrum Steffens succeeds D. Edwin Paice.

Minersville Ward, Beaver Stake, Sherman Carter succeeds J. Delos Baker.

University Ward, Chicago Stake, R. Wendell Vance succeeds Henry A. Matis. Bunkerville Ward, Moapa Stake, Vincent Leavitt succeeds Austin Hunt.

Moroni East Ward, Moroni Stake, James W. Nielsen succeeds Bertrand A. Childs.

Benjamin Ward, Nebo Stake, Francis G. Wride succeeds Heber E. Hansen.

Brigham City Third Ward, North Box Elder Stake, James Jensen succeeds Eberhart Zundel.

Storrs Ward, North Carbon Stake, Grant B. Jensen succeeds Sterling C. Forsyth.

Fairview South Ward, North Sanpete Stake, Howard W. Rigby succeeds Heber L. Mower.

Salina Second Ward, North Sevier Stake, LaVon A. Christensen succeeds Niels P. Nielsen.

Sparks Ward, Reno Stake, Milford A. Pigott succeeds Elmo P. Humphreys.

Garzanwa Ward, San Fernando Stake, Ernest Oates succeeds Eldon Overlade.

Reseda Branch, San Fernando Stake, John A. Peel succeeds Wallace E. Lund.

LaSal Branch, San Juan Stake, Merrill Stevens succeeds Oscar Jameson.

Mammoth Branch, Santaquin-Tintic Stake, Glen L. Larsen succeeds James Toone.

Tacoma Central Ward, Seattle Stake, Franklin H. Harris succeeds Howard Brown.

Pesa Ward, South Summit Stake, Albert H. Marchant succeeds G. Reed Marchant.

Bisbee Ward, Southern Arizona Stake, Jack S. McRae succeeds Henry E. Peterson.

Panaca Ward, Nevada Stake, Price Ronnow succeeds Harvey Sprague.

Pocatello Third Ward, West Pocatello Stake, Vernal H. Wardle succeeds Myron L. Western.

East Mill Creek Ward, East Mill Creek Stake, H. Leroy Erickson succeeds Lamont B. Gunderson.

Logan Square Ward, Chicago Stake, Henry Duncan Weaver succeeds Ariel L. Williams.

Excommunications

MARTIN LESLIE BARNETT, born April 18, 1910, deacon. Excommunicated December 4, 1945, in McKay Ward, Wells Stake.

Newell Haws Baum, born September 19, 1905, seventy. Excommunicated December 10, 1945, in Pleasant View Ward, Sharon Stake.

Kenneth W. Boyce, born April 12, 1916, deacon. Excommunicated October 23, 1945, in Rigby First Ward, Rigby Stake.

Bernhard Braun, Jr., born March 17, 1909, deacon. Excommunicated November 14, 1945, in Brooklyn Ward, New York Stake.

George Malcolm Emack, Jr., born March 27, 1907, elder. Excommunicated December 21, 1945, in St. George South Ward, St. George Stake.

William Cecil Epling, born October 23, 1908, elder. Excommunicated December 9, 1945, in Pittsburgh Ward, Oakland Stake.

George James Herzog, born November 9, 1918, teacher. Excommunicated December 4, 1945, in McKay Ward, Wells Stake.

Harry H. Kinder, born December 16, 1912, seventy. Excommunicated December 24, 1945, in St. George Center Ward, St. George Stake.

Clyde Homer Knold, born November 14, 1881, priest. Excommunicated November 18, 1945, in Magna Ward, Oquirrh Stake.

Clara Lucille Livingston, born March 18, 1918. Excommunicated in 1945, in Hayward Ward, Oakland Stake.

Jinnie Fay Livingston, born August 16, 1914. Excommunicated in 1945, in Hayward Ward, Oakland Stake.

Emma Fredricks Norvell, born February 7, 1902. Excommunicated August 2, 1945, in St. George South Ward, St. George Stake.

Nephi M. Reynolds, born May 5, 1878. Excommunicated November 13, 1945, in Ogden Thirteenth Ward, Ogden Stake.

Mary Ella Reynolds, born November 20, 1889. Excommunicated November 13, 1945, in Ogden Thirteenth Ward, Ogden Stake.

Emma Panama Rice, born June 23, 1870. Excommunicated November 28, 1945, in Mission Park Ward, Pasadena Stake.

Douglas LeRoy Saville, born March 30, 1905. Excommunicated in 1945, in Hayward Ward, Oakland Stake.

Dorinda D. Scorp, born November 12, 1881. Excommunicated December 16, 1945, in Salina First Ward, North Sevier Stake.

Jean Scorp, born December 27, 1925. Excommunicated December 16, 1945, in Salina First Ward, North Sevier Stake.

Charles Wayne W. Worthen, born August 5, 1909, teacher. Excommunicated November 23, 1945, Monument Park Ward, Bonneville Stake.



On The Bookrack

THE ROUNDY FAMILY IN AMERICA
(Everett Ellsworth Roundy. Published by the author, Dedham, Massachusetts. 582 pages.)

THIS is a history and a genealogy of the important Roundy family. The work is well done. It is of special interest to us of the West because it contains a biographical history of Shadrach Roundy and his descendants, who did much to help conquer the stubborn western deserts. In the words of Dr. Milton R. Hunter, of the First Council of the Seventy, who collaborated in the writing, "It was Shadrach Roundy's type of man who opened the American frontier to colonization and helped make our land a great nation." Another chapter, "Settlement in Utah," gives a carefully-made genealogy, mingled with much history of the Roundys who descended from the pioneer Shadrach.—J. A. W.

GREATER AMERICA

(Essays in honor of Herbert Eugene Bolton. University of California Press, Berkeley, California. 723 pages. 1945. \$6.00.)

DR. BOLTON is a peerless leader among historians of the West. Not only has he discovered and made available a vast body of new information bearing on western history, but he has encouraged and trained a regiment of younger historical scholars who are revealing unexpected chapters in the story of America, especially of the west. To honor their great teacher, twenty-seven of these students have contributed essays to this volume. The contents really make an excellent and very readable cross section of our knowledge of early American history under Spanish influence. Dr. Milton R. Hunter, a member of the First Council of the Seventy, contributes an interesting study under the title, "The Mormons in the Opening of the Western Frontier," together with a map showing the routes of Mormon migration.—J. A. W.

FAITH . . . THE CONQUEROR

(The story of Jacob Hamblin. By James A. Little. General Board of the Y.M.M.I.A. 1945-46. 165 pages. 25c.)

THIS twenty-five-cent pocket-size book, published for boys by the Y.M.M.I.A., marks a new step in Church literature. Primarily it is issued for Scouts—but every adult in the Church will want to see that every boy in the Church has a copy. The story of Jacob Hamblin is well known by those who have previously read into Church literature. But to make it available to a new generation thus conveniently and inexpensively is a notable service which should succeed so conspicuously that other pocket-books of the kind will follow for our youth. Fiction was never more thrilling than the true story of this great pioneer character moving fearlessly among the Indians—and when we can get high adventure with truth in a story conducive to faith, we have reached a high mark in good reading. All boys should have this book—and read it.—R. L. E.

ELECTRONIC EQUIPMENT

(R. C. Walker. Chemical Publishing Company, Brooklyn, N.Y. 393 pages. \$6.00.)

THE world is being transformed by new developments in what has come to be

known as electronics. It is a field of marvels. This book contains a wealth of information for the engineer, mechanic, and student in this field. It is comprehensive, accurate, and up to date.—J. A. W.

SEVEN PLAYS

(Maxim Gorky. Translated by Alexander Bakshy. Yale University Press, New Haven, Connecticut. 396 pages. \$3.75.)

AMONG the great Russian playwrights, the name of Maxim Gorky must feature. Having died in 1936, at the age of sixty-eight, he lived in the uneasy transition period between the nineteenth century and the revolution in which Lenin, Trotsky, and Stalin played their parts. Gorky knew the people of all classes who were trying to make their adjustments to their changing world. His plays reflect their problems as well as the problems of the government as the new political and economic forces set to work. Gorky's insatiable thirst for knowledge drove him to educate himself, in spite of the greatest of difficulties, difficulties which tended to make him a rebel.

His first literary works took the form of short stories, and when he was at the peak of his success in this field, he turned his attention to drama.

The translator has carefully laid the background into which Gorky introduced his plays: the time when Chekhov was at his height, a playwright whom Gorky vastly admired; the time of Alexander Blok, the great Russian poet of pre-revolutionary days; the time when censorship was so strict that some of his plays could not be produced in Russia.

The seven plays included are: *The Lower Depths* (which Gorky himself called "At the Bottom"), *Barbarians, Enemies, Queer People*, *Vassa Zhelznova (Mother)*, *The Zybkos*, and *Yegor Bulychov and the Others*.

An Americanized Russian student recently that if we really wish to understand Russia, we must not read Tolstoy and Dostoevsky—for they do not represent the thinking of the modern Russian. The same could not be said for Gorky. His writing is indicative of the feelings that modern Russians have and of the attitude that the present Russian government maintains.—M. C. J.

ONE NATION

(Wallace Stegner, and the Editors of *Look*. Houghton Mifflin Company, Boston. 1945. 340 pages. \$3.75.)

ONE of the most poignant books that have come to the public is this volume dealing with the minorities in the United States—where brotherhood, equality, and freedom are ideals, but where their realization falls far short of accomplishment.

By word and picture, the story of misunderstanding and intolerance unfolds dramatically, until no one looking into this book could fail to feel shame and sorrow that such situations could exist in this great country. Surely this book deserves wide reading and careful consideration by all, and especially by those who need to be re-educated in the concept that Paul made an integral part of Christianity: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth. . . ."

A brief look at the main divisions will indicate the scope of the work, but cannot in any measure substitute for the contents: Pacific Races, Mexicans, Oldest Americans, Negroes, Culture and Creed.

It is especially appropriate during this period when peace is being talked about and planned for that we in the United States look to setting our own house in order.

—M. C. J.

THE GENTLEMEN TALK OF PEACE
(William B. Ziff. Macmillan Company, New York. 1944. 520 pages. \$3.00.)

UNLESS sociology is reckoned with at the peace conferences by competent scientists, engineers, and management executives, rather than power politics by career diplomats, the world is plunging headlong toward a third world war "which will succeed finally in blowing off the lid and splattering it in pieces against the walls and ceiling of civilization." The author argues for a dramatic realignment of world powers. He believes that by politically grouping the world into five super united states so powerful in size, population, resources, and development "it would make international piracy so difficult as presumably to rob it of most of its attractions." The book gives a rich and detailed history of the causes of the first and second world wars.—H. L.

FLIGHT FROM CHINA

(Edna Lee Booker. Macmillan Company, New York. 236 pages. \$2.50.)

THE author of this book has lived in China for twenty years, and she has learned to love the country and its people. During part of the time that she lived there, she was assigned special news reports that sent her fifty thousand miles around in the interior of China. She has a genuine respect for the Chinese whose way of life is conducive to happiness.

Her husband, whose story is told in the latter part of the book, lived in China for thirty years, as manager of a large American real estate company as well as vice president and general manager of the largest Chinese daily newspaper in China.

The book is an unusually effective one, combining as it does the modern situation with the literature, history, and philosophy of ancient China. Everyone will enjoy reading this book—and will gain much for his own life in the reading.—M. C. J.

FLORESTAN

(Robert H. Schaffler. Henry Holt and Company, New York. 1945. 574 pages. \$3.75.)

THE subtitle of this work indicates the extent of the work that the author has done: *The Life and Work of Robert Schumann*. The author has the ability to treat not only the life of the composer with authority and with insight, he has also been able to appraise his work with equal keenness since he is himself a musician of no mean ability.

Robert Schumann, in addition to being a composer, was an exceptional critic of music. As the author states, "He was drawn toward the field of criticism by the lofty ideals of a reformer."—M. C. J.

Mutual Messages

Thirty-sixth Scout Anniversary Week

THE following is the suggested program for the thirty-sixth anniversary week, M.I.A. Boy Scout Sunday program on February 3, 1946.

The theme will be, "Scouts of the World, Building Together."

The General Authorities have consented to the use of the evening meeting of February 3, 1946, by the ward scouting organization. The ward Y.M. M.I.A. presidency should therefore confer with the bishop, and with his consent and under his direction, carry out the following or a modified program:

1. Opening song—
2. Entrance of all Boy Scouts and Senior Scouts in uniform together, carrying colors which may be posted at front. Scouts then take places quietly.
3. Invocation—A Scout is Reverent—a Senior Scout.
4. Musical number—"Battle Hymn of the Republic." (Soloist might be used for verse—Scouts on chorus.)
5. How a "Good Turn" brought Scouting to America—(Story of W. D. Boyce)—Scoutmaster—fifteen minutes.
6. How Scouting is Building My Boy—A mother—five minutes.
7. Highlights of the Activities of Our Troop in '45—Senior Patrol Leader—five minutes.
8. "Scouting and Priesthood, Building Together"—Bishop—ten minutes.
9. The Scout Oath and Law in living pictures (or Scout Investiture Ceremony). As a reader repeats the law and its interpretation, two or three Scouts, simply and quickly, portray the law in its tableau form. Ten minutes.
10. How Scout Training Has Helped Me—Returned veteran, a former Scout—(select best available speaker)—fifteen minutes.
11. Closing song—
12. Benediction—A Boy Scout.

Scouting, with its universal appeal to boys and men throughout the world, must now take up the crusade begun by its founder, Baden-Powell, in 1908, and which, in 1937 at the World Jamboree in Holland, was personally turned over to them through his words: "... so pledge all of you here, in this great assembly of youth, to do your utmost to establish friendship among Scouts of all nations."

So, in 1946, we emphasize not only the "togetherness" of scouting throughout the world, but stress the necessity and importance of "Building together" for the future.

(See also article on page 86.)

JOE MEEK, COMPANY TRAPPER

(Continued from page 91)

others formed a circle, the Little Booshy bringing up the rear to make sure none was lost or strayed. This second man proceeded to give each mess a spot to pitch tent; then he examined the backs of the horses to see if any were sore. A guard was appointed to take the animals out to graze, while camp keepers prepared the evening meal. As darkness fell, the horses were brought inside the ring of tents and were staked there. Soon after supper all were asleep except the pickets, and everything was quiet in camp. At times the leader would arouse and call out a challenge, "All's well!" "All's well," the guard would answer quietly.

At daylight the Little Booshyway came out from his lodge. He shouted in French, "Rise up, rise up!" In about five minutes he cried, "Turn out, turn out!" The men came out from the lodges and turned the horses loose to feed; but not before a horseman had galloped all around the camp to make sure all was safe. When the horses were sufficiently fed, they were brought in, packed, and the march began.

THE route followed by the company was in general along what later became the Oregon Trail—from the great bend of the Missouri River to the south bank of the Platte, then up that stream and its north fork to the Sweetwater and thence northwest to Wind River.

The first adventure the company met with came just before they struck the Platte River. Early one morning a band of a thousand Indians, armed, painted, brandishing their weapons, and yelling like madmen came sweeping down in warlike formation. On the open prairie there was no such thing as flight, or any cover for protection. It was fight or die, if the redskins chose to fight.

Quickly Sublette lined up his sixty men for battle. "When you hear my shot, then fire!" he called to his men. As the fur man raised his gun, the Indian chief sprang from his horse and laid his weapon on the ground. This sign of peace was a great relief to the white men.

After a talk, and the giving of fine presents to the chief, Sublette and his company were allowed to depart. Nor did they stop their march until they had put many miles between themselves and the braves.

"Why didn't they fight us, captain?" asked young Meek in camp that night.

"The presents cost the old chief nothing, but fighting would have cost him many warriors. Indians don't like to lose any scalps. They say fighting us trappers costs 'em too much blood."

Four months, from March to July, the pack train traveled on without serious accident and arrived at the place previously agreed upon for Summer Rendezvous. It was on the Popo Agie, a branch of the Wind River, Wyoming.

Thus, Sublette's supply train reached

Rendezvous before either of his partners, Smith or Jackson, had arrived. But other parties came trailing in—free trappers, hunters, and Indian tribes.

To Joe Meek this was a beautiful valley. Plenty of tall grass for the hundreds of horses and mules. Plenty of game in the country around to feed the gathering. Picturesque mountain ranges. Naked bluffs of red sandstone which glowed in the morning and evening sun.

As goods and supplies were opened from the packs, trading commenced. Indians crowded in with their beaded buckskin to barter for calicoes, firewater and ammunition. The trappers turned over their bales of pelts for a set of new clothes, a change of food, and perhaps a new gun or pistol.

THE business of the rendezvous occupied about a month. By this time states goods, horses, buckskin, and beaver pelts had changed hands. The Indians, satisfied, trailed off with their travois and horses. The loaded pack train departed for the states with its bales of beaver skins.

Still the partners of the Rocky Mountain Fur Company had not come in. Where was Smith? Where was Jackson? Had they been killed? Or what had delayed them? Sublette, the company head, divided his forces into brigades and dispatched them to the various hunting grounds of the neighborhood. They were ordered to meet at certain times and places to report progress; also to collect and cache the furs, and to count noses. If any of the parties failed to arrive, others were to go in search of them.

Captain Sublette himself took a group with him across the mountains to trap on the Snake River, in opposition to the Hudson Bay Company of the Britishers. He hoped to find his partner Smith somewhere there. Young Meek was selected as one of the hired trappers to go with the captain.

On reaching the headwaters of the Snake, Sublette was delighted to run onto his third partner, Jackson, who was safe, and prospering in the pleasant valley of Jackson's Hole.

All agreed that this was a great place to await Smith's coming, which they expected daily. When days passed with no signs of his arrival, runners were sent out in every direction to find trace of the lost Booshyway.

Joe Meek went with one of the detachments. In a distant valley, later called Pierre's Hole, his party found the absent Smith who had been to California and to Oregon seeking new beaver country, and was now trapping and exploring, with only four men in his party. The other twelve who had departed with him had been killed by Indians during the year's journey.

Joyfully, word of the find was carried to Sublette and Jackson. They immediately packed and hurried west to join their lost companion in his new-found paradise. (To be concluded)

MELCHIZEDEK PRIESTHOOD

(Concluded from page 108)

ber of the stake presidency who shall be chairman, and as many members of the high council as is necessary, but in no case less than three."

This seems clear enough, but the thought has arisen in our minds, is it the intention that the present representatives from the elders, seventies, and high priests quorums serving on this committee be released?

Answer 40: They should be released. It is felt that it will be more satisfactory to have the stake Melchizedek Priesthood committee composed of members of the high council—not less than three. This will leave the former representatives from elders, seventies, and high priests quorums free to remain in their own quorums or groups Sunday mornings, and to visit their own departments at leadership meetings.

Question 41: Is it advisable, once a month, to have the bishops and advisers to the Aaronic Priesthood groups excused for parts of the period so that they may meet with their own Melchizedek quorums and groups, leaving the boys to carry on their own work under their own presidencies and in the case of the priests, having a priest take charge of the department?

Answer 41: No! It is within the jurisdiction of the Melchizedek Priesthood quorums with the approval of the stake presidency, to set the time for holding their monthly quorum meetings. However, we have previously suggested that a time be chosen for the monthly quorum meeting which is convenient and which will not interfere with any other meeting—possibly Sunday afternoon.

Question 42: We now have so many wards in our stake that there seems to be more work in every department. Would it be advisable to have an alternate member of the high council?

Answer 42: The First Presidency has discouraged the practice of having alternate high councilors. However, it has not said that alternate members are prohibited and if conditions require, alternate members of the high council are permissible, after permission is obtained from the visiting General Authority.

Question 43: How does the "No-Liquor-Tobacco" program of the Church fit into the program of supervision of the Melchizedek Priesthood?

Answer 43: It is recommended that the chairman of the "No-Liquor-Tobacco" committee of the stake be a member of the stake Melchizedek Priesthood committee. If desired, the chairman may be a member of the high council. This program is a priesthood program, and it is to be carried out through the quorums of the priesthood. You will notice this responsibility rests with the president of the quorum, who is the chairman of the personal welfare committee.

Question 44: Recent instructions concerning supervision of the Melchizedek Priesthood emphasized the thought that the "responsibility of directing Melchizedek Priesthood activities rests with the stake presidency. As an aid to the stake presidency, we recommend and urge the appointment of a stake Melchizedek Priesthood committee to assist them in carrying out their duties. The stake Melchizedek Priesthood committee does not preside, but supervises under the direction of the stake presidency. We recommend that this committee be composed of a member of the stake presidency, who shall be chairman, and as many members of the high council as is necessary,

but in no case less than three. It is understood that this committee has equal authority and responsibility in the supervision of the elders, seventies, and high priests, under the direction of the stake presidency."

Won't you please enlarge upon this?

What is equal authority?

Just what are the duties of the stake Melchizedek Priesthood committee with reference to the seventies?

What matters are to be referred to the First Council of the Seventy?

Answer 44: There appeared in *The Church News* of December 1, and *The Improvement Era* of January 1946, an article outlining the duties of the stake Melchizedek

A TYPOGRAPHICAL ERROR has been discovered in the spelling of the name of the Brother of Jared on pages 82 and 84 in the priesthood textbook, *The Gospel Through the Ages*. His name should be spelled Mahonri Moriamcumer. Also in footnote number 1, page 82, the reference in *The Juvenile Instructor* should be volume 27.

Priesthood committee. The duties of the committee apply equally in their relations with the high priests, seventies, and elders with reference to their responsibility:

1. To train quorum officers in their duties so that they may become more effective in their leadership.
 - a. By conducting a monthly leadership meeting with the officers and leaders of the quorums or groups.
 - b. By stimulating quorum and group officers and leaders and assisting them to make their work more effective.
 - c. By keeping in touch with the work and activities of all Melchizedek Priesthood quorums in the stake.
 - d. By visiting the meeting of every quorum and group at least quarterly.
 - e. By encouraging regular council meetings of the quorum presidency and by attending such council meetings from time to time, giving assistance through suggestion in wise planning.
 - f. By seeing that instructions of the Council of the Twelve, relative to quorum activities, are carried out.
2. To report promptly to the stake presidency any vacancy in a quorum presidency.
3. To make a quarterly report and to collect quarterly and annual quorum reports and send them to the Council of the Twelve.

The First Council of the Seventy has recognized the stake Melchizedek Priesthood committee as the "extended right arm" of the stake presidency in carrying the responsibilities as outlined above.

The stake presidency will, however, wisely honor the First Council of the Seventy and consult with them concerning direction and supervision of seventies' quorums.

Stake presidents and all concerned should bear in mind the following instructions and procedures which appear in handbook No. 17, pp. 19, 20, which continue to apply:

RECOMMENDATION FOR AND ORDINATION OF SEVENTIES

Whenever the presidents of a quorum of seventy deem it necessary or advisable that additional members be added to the quorum, they should seek an interview with the stake president, discuss the matter with him, and submit to him their recommendations. When conclusions have been reached, the stake president shall, after a personal interview by a member of the stake presidency and compliance with the requirements of the standard Melchizedek Priesthood recommendation form, submit recommendations for the consideration and approval of the First Council of the Seventy. Steps will then be taken by the First Council of the Seventy to have the new members added. Recommendations for ordination to the office of seventy should be properly filled out with this additional information: the number of the quorum of which the candidate will become a member.

The stake president will, after consultation with the presidents of the quorum affected, make recommendations to the First Council of the Seventy for the ordination of any seventy to the office of high priest, stating the reasons therefor.

QUALIFICATIONS OF THOSE RECOMMENDED

Men recommended for ordination to the office of seventy should show ability to proclaim the gospel, possess the missionary spirit, and manifest a willingness to respond to a missionary call. They will be interviewed by a member of the First Council of the Seventy, the Council of the Twelve, or an assistant to the Council of the Twelve, in addition to the interview of the stake president as required in the standard recommendation form for ordination. This interview proving satisfactory, the ordination will be attended to by a member of the First Council of the Seventy, Council of the Twelve, or an assistant to the Council of the Twelve.

ORDINATION CERTIFICATES FOR SEVENTIES

After interview and ordination by a member of the First Council of the Seventy, the Council of the Twelve, or an assistant to the Council of the Twelve, the First Council will then issue a certificate of ordination which will be sent to the stake clerk who shall deliver it to the quorum in which the newly ordained member is enrolled. The stake clerk will also notify the ward clerk of the ordination.

CHANGES IN PRESIDENTS OF SEVENTIES

When vacancies in a quorum presidency occur or changes are deemed necessary or desirable, the quorum council will seek an interview with the president of the stake, who will have recommendations made to the First Council. This done, the matter awaits the approval of the First Council. The proposed new presidents should not be spoken to or advised of this matter until a member of the First Council or other General Authority shall have had an interview with them. If this interview is satisfactory, presentation of the proposed changes will be made to the quorum involved, and upon acceptance by the quorum, the setting apart will be attended to by a member of the First Council of the Seventy, the Council of the Twelve, or an assistant to the Council of the Twelve. Forms for the purpose of submitting such recommendation for filling vacancies are supplied by the First Council to presidents of quorums and the presidents of stakes.

No-Liquor-Tobacco Column

(Concluded from page 110)

the stand. She wants to be the head of the organization. People don't understand her; she is talented but not appreciated. Hypocrite sits on the front row of church but wouldn't think of paying his debts. Miss Four Hundred has a new job and in order to get ahead she goes with the crowd. Miss Rhea Tired has done a great deal of church work and now has retired—from the Church. You will enjoy these characters. Make sure that any reference to any one in the ward, living or dead, is entirely accidental—or perhaps inspirational. There are three talks on truth, tithing, and family prayer that set a wholesome atmosphere. Miss Gossa Gossip and Miss Faulta Finding end the program.

The whole program takes from thirty-five to forty minutes. At some places the audience will laugh. Bishops who have used the program say that something is taught that could not be said without offending, because ours is in a friendly, informal way. We offer you, "And ye shall know the truth, and the truth shall make you free," for a wholesome, modern way of dealing with a knotty problem. Seminars at East, West, and Granite in Salt Lake have presented this program over sixty times and have had more requests than they can handle. If you would like a copy and directions for presenting, write to: No-Liquor-Tobacco Committee, 47 East South Temple, Salt Lake City 1, Utah. It was written by Mrs. M. Douglas Wood.

Facts the Guide

In an admirable address on "Religion and Education," October 1924, Ernest DeWitt Burton, president of the University of Chicago, not only acclaimed Jesus as the "world's greatest thinker in the field of religion," but represented him as the author of the much applauded scientific approach to truth. . . . He faced facts squarely, made them, rather than opinions, however ancient and honorable, the guide of his thinking and the basis of his action. . . . (Frederick D. Leete, *Christianity in Science*, The Abingdon Press, p. 221.)

Genealogy

(Concluded from page 111)

as a day of fasting, instead of feasting, that not a soul among them would be molested. They did so, and not a soul was harmed.

One day, one of the Saints came to Nathan and told him that he had just learned that they were to be mobbed that night. He asked what he should do. He was told to go across the street and borrow his neighbor's shotgun, and

MELCHIZEDEK PRIESTHOOD

Monthly Stake Melchizedek Priesthood Meeting and Monthly Priesthood Leadership Meeting

(Concluded from page 106)

One department for the brethren not invited to attend one of the foregoing departments: This department is to be conducted by a member of the high council and will consider such items as ward teaching, family prayer, etc.—topics to be suggested by the general priesthood committee.

Under the direction of the general priesthood committee, Dr. Milton R. Hunter has prepared an outline covering twelve gospel themes to be studied by this last-named department. These themes are divided into three general headings as follows:

- I. The Way to Perfection
- II. The Latter-day Saint Home
- III. Citizenship in the Kingdom of God

Further suggestions and references for the first four months of 1946 are as follows:

GOSPEL THEMES

I. "THE WAY TO PERFECTION":

1. *Faith—The Foundation of a Righteous Life*
 - a. Define and discuss the meaning of faith.
 - b. Importance of faith in the Lord Jesus Christ.
 - c. Importance of faith in the gospel of Jesus Christ.
 - d. Show that faith is the foundation of a righteous life and true happiness.

References: Doctrine and Covenants 5:25, 28; 8:10; 12:8; 18:19; 26:2; 88:118; Alma 14:25-29; 57:21-27; 32:14-43; Ether 12:1-32; Moroni 7:20-43; 10:19-26; Enos 1:1-8; 5:18; James E. Talmage, *The Articles of Faith*, pp. 98-112; *Gospel Doctrine*, pp. 427-428; *Discourses of Brigham Young*, pp. 236-242.

2. *Repentance—The Road Back to True Happiness*
 - a. Nature of repentance
 - b. Repentance, the road back to truth and happiness

tell the neighbor that he wanted to use it to shoot rabbits which were getting into his garden. Then when it got dusk, he was to shoot it off so that the enemies would know that there was a gun there. He did as instructed and was not molested.

President J. Golden Kimball wrote the following tribute to Nathan Tanner on November 28, 1933: "Your father was especially gifted with unflinching faith in the gospel of Jesus Christ, was a testator, a witness for Jesus Christ, and a fine exponent of the gospel. He knew the truth; he understood it. He preached without fear or doubt. He was unafraid and fearless in sticking to his ideas of truth, like a bulldog to a root. He enjoyed, as all seventies should, inspiration, prophecy, and revelation for himself."

He was a gifted writer and was pos-

c. Repentance essential to salvation

References: Doctrine and Covenants 18:19, 22, 42, 44; 20:29; 49:8; Alma 29:1-10; 34:13-41; Mosiah 3:8-24; *The Articles of Faith*, pp. 113-121; Harold B. Lee, *Youth and the Church*, pp. 97-106; *Discourses of Brigham Young*, pp. 242-245.

3. Knowledge of the Gospel of Jesus Christ (of Truth)

- a. Man's search for truth
- b. Source of knowledge of truth
- c. Knowledge of the gospel and man's salvation

References: *Youth and the Church*, pp. 197-206; Milton R. Hunter, *The Gospel Through the Ages*, pp. 1-5, 46-53, 116-117; Joseph Fielding Smith, *The Way to Perfection*, pp. 225-231; Doctrine and Covenants, 93:11, 24-30, 36-42, 53; 131:6; John 8:32; *Gospel Doctrine*, pp. 323-324; *Discourses of Brigham Young*, pp. 377-405; *The Gospel Kingdom*, pp. 47-51, 261-277.

4. Obedience to Law (The Gospel)

- a. Law of compensation—all of God's blessings received as a result of obedience to law.
- b. Obedience necessary for man's salvation.
- c. Nature of sin
- d. Observance of Sabbath day.
- e. Law of chastity—clean living
- f. Word of Wisdom

References: *Youth and the Church*, pp. 1-9, 56-67, 87-96, 148-156, 194-196, 226-236; John A. Widtsoe, *Man and the Dragon*, pp. 123-138; *The Way to Perfection*, pp. 186-190, 202-209, 232-239; *The Gospel Through the Ages*, pp. 18-19, 138-144; John A. and Leah D. Widtsoe, *The Word of Wisdom*, pp. 11-25; Doctrine and Covenants 82:10; 88; 130:20-21; 132:5, 11; *Gospel Doctrine*, pp. 263-272, 300-311; *Discourses of Brigham Young*, pp. 254-268, 282-289, 338-351.

essed of a splendid analytical mind, pronounced by his cousin, President Francis M. Lyman, as one of the best in the Church. He was the husband of three wives and the father of thirteen children. Six of his sons filled honorable missions to the nations of the earth. His eldest son, Nathan A. Tanner, has been prominent in Church and business affairs in Ogden all his life, having served in the Weber Stake presidency many years.

A leading characteristic of Nathan, Jr., besides his unbounding faith in his Master, was his forgiving spirit. The gift of charity was exemplified in his life on numerous occasions.

He died June 16, 1919. One of the main lessons gleaned from his life was that of charity and forgiveness, and that final judgment should be left with the Lord.

DENTAL DECAY

(Concluded from page 81)

consider pyorrhea as a systemic disease, and not merely as a local disturbance. Failure to do this is the big reason why it is thought by so many that it cannot be cured.

At present the world is confronted with a mass of nutritional information and misinformation. Often we hear people say, "Our grandparents didn't know anything about calories and vitamins, and they got along all right." We must not confuse our high tension pace of modern life with the low tension but higher physical activities of our forefathers. Food intakes that were adequate in 1847, when the Pioneers entered the Salt Lake valley, are not necessarily adequate in 1946. Our present-day physical activities are much less, about one half, than those of our physically vigorous forefathers; therefore our calorie requirement should be less than theirs. Yet we go along on this smaller amount of food, trying to get the same amount of minerals and vitamins, to say nothing about the changed needs in the ratio of proteins, fats, and carbohydrates. The average calorie intake of our forefathers was three thousand five hundred to five thousand calories, whereas the average daily individual intake today is between fifteen hundred to twenty-five hundred.

Until the present war-produced shortage and rationing, there were available a great variety and quantity of food; yet many diets were still deficient because they were produced on soils depleted of their minerals. The majority of prepared foods, such as manufactured grain products, breakfast foods, pastries, etc., have been so de-vitalized in the process of their preparation that it is better to exclude most of them from the daily diet. It is common knowledge that primitive peoples, who maintain excellent health on their native foods, develop degenerative diseases when changed to our processed and refined ones. Today foods advertised as "refined," "enriched," "purified," etc., are, in many instances, entirely lacking in the most essential nutrients.

Our food animals, dairy cows, beef, hogs, and poultry are often fed on refined commercial feed lacking in essential minerals and vitamins. A large amount of our fruit and vegetables is deficient in minerals and vitamins because they are grown on depleted soils with the dubious aid of a minimum amount of commercial fertilizer.

By comparing the actual intake of food with the patient's estimated requirements, a knowledge of the state of deficiencies or excess of proteins, fats, carbohydrates, calories, and minerals and vitamins, can be determined. Dr. Michael Walsh has compiled averages of thousands of diets submitted by dentists and physicians in private practice. The results agree with the present general trend in dietary advice that for optimum health there should be: (1)

an increase in protein intake; (2) moderation of fat intake; (3) a low sugar intake; (4) decreased cereal and grain intake; and (5) increased vitamin and mineral intake.

PROTEIN plays many parts in the body metabolism. It builds new and replaces worn-out tissue cells. From protein many of the digestive juices and hormones are derived. Therefore, they should be in sufficient quantity and quality, from meat, eggs, dairy products, or plant sources. If meat is omitted, large amounts of dairy products and eggs must be included in the diet. Of proteins, it is well to keep in mind that there are twenty-three known varieties, a number of which are essential to health and growth. Of this group four are found only in meat. Refined foods such as white flour, refined sugar, prepared cereals, should be avoided, for they have been devitalized in the refining process. Whole live foods are better than those which have been robbed of their vital elements through heating, pickling, refining, overcooking, and other processes.

Some of the results of the survey of over three thousand diet records are shown in the tables on page 81. However, most of these people had some ailment such as dental caries, pyorrhea, or some other disturbance which brought them to their dentist or physician.

Modern research men enable the family dentist to determine the degree of immunity or susceptibility of patients to dental caries, by bacteriological methods. Then the dentist is able, through proper nutritional supervision, to decrease greatly, and in many cases to prevent, the formation of cavities in the teeth. The principle reason why more persons are not made entirely immune is the lack of cooperation on the part of the patient.

The great offenders in producing dental caries are sugar and white flour grain products. The typical caries-producing diet is one of excessive sugar and grain, with deficient quantity of protein, minerals, and vitamins, especially of the B complex. It is also found that with dental caries there is usually a preponderance of acid ash over the alkaline ash ratio. This ratio should be

one part acid ash to three parts alkaline ash. We should keep in mind that grains and meat produce acid ash, while vegetables and most fruits produce alkaline ash. The pyorrhea-producing diet is a high fat, low protein diet with deficiencies in minerals and vitamins, with an improper ratio of the calcium to the phosphorus. A proper calcium phosphorus ratio of food intake (not blood calcium) is one part of calcium to 1.5 parts of phosphorus.

Vegetables, dairy products, and sea foods are very high in minerals, the latter being especially high in iodine. The fats may be reduced by drinking buttermilk or skim milk instead of whole milk. (A quart of skim milk contains more minerals than a quart of whole milk.) By avoiding fried foods and by the diluting of salad oils and dressings with such substances as lemon juice, tomato juice, vinegar, etc., the fats can be reduced.

NUTRITION and physical degeneration could hardly be thought of without giving consideration to emotional factors. It is very noticeable that along with the emotional or nervous tension existing at the present time, there has been a definite increase of the degenerative diseases. This has greatly increased the number of people seeking medical attention. What the country needs is more psychiatrists, or we must change our thinking and actions. Happiness and a healthy mental attitude go far in maintaining physical well-being. There should be some play in every life. The God-given instruction of one day of rest in each seven is sound advice, and the individual who does not have time or room in his life for spiritual development becomes an unbalanced individual.

If people could only learn that mealtime is not the time for discipline and family quarrels! Of all times of the day, this should be a time of relaxation and happiness. Too often for convenience's sake, when the family is together around the dinner table, the mother proceeds to tell the father that little Johnnie was on his bad behavior, and this is followed by the father's scolding him; or else sister is to give an accounting of her whereabouts the night before and why she was out so late, etc. If parents themselves must have an argument, they should wait until they are by themselves, and then let it not be at mealtime. Neither is breakfast the time for father to read the paper while mother scolds the children for not eating fast enough to get to school on time.

It is my opinion that besides being the proper thing to do, the practice of offering a prayer of thankfulness and blessing upon the food, just before partaking of a meal, is the most beneficial action that the family can take in the way of conduct for good digestion. The ancients knew this to be true. In Proverbs, it is written:

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. (Proverbs 15:17.)



"Scouts of the World, Building Together"

(Concluded from page 87)
of the last World Jamboree in Holland in 1937, said:

This brotherhood of scouting is, in many respects, similar to a crusade. You Scouts have assembled from all parts of the world as ambassadors of good will; and you have been making friends, breaking down any barriers of race, of creed, or of class. That surely is a great crusade. If you are friends, you will not want to be in dispute, and by cultivating these friendships such as have been cemented at this great jamboree, you are preparing the way for solution of international problems by discussion of a peaceful character. This will have a vital and very far-reaching effect throughout the world in the cause of peace, and so pledge all of you here in this great assembly of youth, to do your absolute utmost to establish friendship among Scouts of all nations.

Scouting is basically a religious program. The twelfth Scout law, "A Scout is reverent," as well as the Scout oath which states, "On my honor, I will do my best, to do my duty to God and my country," bears out this point. Nationally, about seventy percent of the parent sponsoring groups are churches. The Church of Jesus Christ of Latter-day Saints realized the value of this program when they—the first church body in America—adopted this program. Today, with pride, we claim a larger percentage (seventy-one percent) of Scouts registered with the Boy Scouts of America than any other religious denomination.

Forward in 1946 for better scouting in the Church is our aim: more units, better programming, finer coordination with the Aaronic Priesthood activities, more intelligent understanding of the full boy program of the Church.

In July 1947, we are planning for the largest gathering of the L.D.S. Scouts on record—a "Pioneer Scout Jamboree,"—this large encampment of Scouts will feature arena shows, displays, pioneer trail treks, honoring our Mormon pioneer forefathers. This centennial celebration will further the true spirit of scouting, friendship, and brotherhood, and will depict the many temporal and spiritual values of the movement.

"Scouts of the World, Building Together." It is a great theme. It suggests action. It demands action. We have a tremendous job to do!

GOING HOME

By Grace Sayre

THE day he left the tossing sea
And took God's hand, to walk with him
Into a peaceful harbor's calm,
Into eternity—
That day, that hour, there shone above,
A beacon-beam of God's true might
And he, young pilot, homeward bound,
Followed its beckoning light.
(Dedicated to my young nephew lost
over Tokyo.)



Capt.
F. C. Richards
PAN AMERICAN
WORLD AIRWAYS

Clipper skipper's car starts quicker on Chevron Supreme



Smooth getaway is important on the long Pacific hop, too



Heavy burdens of fuel and payload make Clipper takeoffs mighty important to a successful flight. And the same "light fractions" in Chevron Aviation Gasoline that help smooth the Clipper's start go into Chevron Supreme for easier starting, faster getaway in your car.

"I'm glad we use Chevron Aviation Gasoline—it's like a guarantee of perfect engine performance," says Captain F. C. Richards who has flown Pan American World Airways' big Clippers since his line pioneered the Trans-Pacific service ten years ago. "That goes for cars, too, with Chevron Supreme," adds Captain Richards.



Chevron Supreme Gasoline inherits its flawless performance from war-born ingredients developed for Chevron Aviation Gasoline. But Chevron Supreme Gasoline is designed for cars, "tailored" to their needs. No wonder you get a smoother ride at every speed on Chevron Supreme.

... born on the skyways
... tailored to the highways

Keep your Chevron National Credit Card with you and you won't need to bother about cash for service and gas when you're motoring. Your Card provides an accurate record of motoring expenses too. So use it wherever you go in the U. S. and Canada
... A STANDARD OF CALIFORNIA PRODUCT



AT CHEVRON GAS STATIONS, GARAGES, AND STANDARD STATION.

THE LEGEND OF THE TRIBE OF VERY MUCH WIND

(Continued from page 93)

One such occasion was a horseback riding party during the summer of 1933 when every member of the tribe assembled to relive an old adventure. By that time the boys were taller than Nokomis and old enough to drive cars, so they gallantly assumed the duties of chauffeur and escort for the occasion.

By June of 1934, all of my "Indians" had completed high school, and the next fall found them in college. It was in December of that year that our most memorable annual reunion was held—with the parents of the boys the honored guests. Carefully we planned the details of that party, carrying out the Indian theme in our decorations and refreshments. The feature of the evening—the first reading of "The Legend of the Tribe of Very Much Wind"—was as much a surprise to the boys themselves, as it was to their parents.

Not long before, Nokomis had decided that the story of the tribe should be recorded, and promptly appointed herself as tribal historian. Already there had been five years of tribal history since their first meeting, every precious detail of which she had faithfully recorded. And as those tall, handsome, grown-up "Indians" listened attentively to the story which recalled so many happy memories, Nokomis knew how much they appreciated those boyhood experiences, though they gave no sign—until Christmas morning brought lovely red roses to Nokomis from the "Tribe of Very Much Wind."

Meanwhile, the parents were learning for the first time, the complete story of the "Indian tribe," of which they had heard so much. They followed the adventures of the tribe, and as the heroes of the story were introduced, one by one, there was a glow of pride on the face of each parent.

At this reunion, only one of the boys was absent from the group. Hawkeye, the first adventurer of the tribe to leave home, had joined the navy. When he had been unable to start college with the rest, his ambition for an education had turned his attention to the educational advantages of the navy. Would he be able to remember his boyhood ideals during a peacetime experience in the navy? During the evening a very fine letter, which Hawkeye had written for the occasion, was answered by all the others. And thus another tribal tradition was started—the exchange of messages with absent members whenever a reunion was held.

THE next few years were very busy ones for those "heap-big Injuns" of mine. But in spite of their ever-increasing popularity in college circles, they never let anything interfere with their attendance at a tribal reunion. However, when several of them missed important social functions in order to attend our reunion of 1935, we decided to change the time of our annual gathering. So for our reunion in 1936, we met on a

summer holiday, to enjoy once more that favorite old adventure of ours, a sunrise breakfast in Rotary Park.

So Nokomis continued to see her "Indians" frequently all during their busy, growing-up years, and they never failed to make her happy with new evidences that they were not forgetting the ideals of their boyhood.

MISSIONARY ADVENTURES

IN November 1936, a very important event called for a special reunion of the tribe. White Eagle was to be our first missionary. In our own little farewell for him, when all his comrades united in doing him honor, new traditions were established. Our departing gift was a small volume of sermonettes, *Long and Short Range Arrows*, by George H. Brimhall, which seemed appropriate ammunition for his new adventure. Soon after, he started on the long journey to Brazil. And there, in that strange land, among people with a different language and different customs, White Eagle's adventures brought him much joy and success.

At our 1937 tribal reunion, held again in Rotary Park, this characteristic letter was proudly shared and answered:

April 4, 1937

Dear Nokomis:

White Eagle, the first of the "Tribe of Very Much Wind" to have the privilege to go forth and tell the world that the Great Spirit has again spoken in these latter days, reports to the other members of the tribe, that the task of carrying this message is very interesting and pleasant work.

As every other missionary who goes into the field, I now appreciate the Sunday School classes I have had, especially when a mission was held up as a goal to work toward. And, perhaps a bit more worldly, but also important, I appreciate the pleasant memories they have given of waffle parties, trips to Rotary Park or Ensign Peak, swimming on the morning of July 4, sleigh riding followed by a bit of chill, circles in front of the grate fire in the wigwag on Fourth Avenue.

For the new equipment I am appreciative. I only hope and pray that my bow will be strong and true—to shoot these "Long and Short Range Arrows" to the hearts of those who can appreciate them. It is also pleasant to look at the flyleaf and read the names of friends who have the same ideals and principles. I will be especially pleased when I hear that others of them are out in the same work.

I would very much like to hear of the doings of the tribe. It seems that the value of friends increases with the distance between them.

Sincerely,

White Eagle

In September of that year, two more tribal members answered the call of their Church, and another message from Nokomis called the tribe together. With great pride we bade farewell to two more of our finest representatives, Lone Pine and Laughing Brook, as they started for their new fields of service.

Laughing Brook went to Great Britain where he found many wonderful and satisfying adventures as a mem-

ber of the well-known Millennial Chorus, who sang their way into the hearts of the people from one end of England to the other.

Meanwhile, Lone Pine was finding much joy in his busy missionary life in Switzerland.

FOR those left behind, there was a winter of hard study, and in June 1938, three tribal members—Firebrand, Little Warrior, and Fleetfoot—were graduated from the university.

Soon after, Nokomis sent another message to the tribe, announcing a tribal farewell for Strongheart, who was to have his favorite dream come true at last. And because it was July, we met in his honor at sunrise in Rotary Park, although few of the tribal members were still at home to honor him.

Then he started on a long trail to Samoa, and to a far different adventure from any of the other, among dark-skinned Pacific Island natives. And because we knew how well prepared he was for his opportunity, the success and happiness he found in his work was no surprise to Nokomis and his fellow-tribesmen.

The next Christmas brought greetings to Nokomis from her beloved "Indians" from many different lands—and made her humbly grateful for the joy they had brought into her life. And how her heart was touched when one of them wrote:

It can now be truthfully said that your missionary work is being felt around the world. You helped train young, potential missionaries in their impatient and intolerant years. Now we are in all parts of the world, and although we are sometimes a little slow expressing it, we are beginning to realize just what we owe to you.

Then came 1939, and with it came world-shaking events which brought an end to the missionary experiences of the "tribe" in foreign fields, and before any of the others had an opportunity to participate. The year began quietly enough, and in June, Red Feather became the fourth college graduate of the tribe. During the summer White Eagle finished his missionary work in Brazil and took advantage of an opportunity to visit Europe on his way home. But while he was there, that part of the world was suddenly plunged into war, which ended the old order of peaceful living and leisure travel, and White Eagle had to hurry home. Soon after that, both Lone Pine and Laughing Brook participated in the dramatic events of the never-to-be-forgotten exodus of all Mormon missionaries from Europe. Meanwhile, Strongheart was still carrying on in Samoa, but a year later, gathering war clouds in the Pacific shortened his mission a few months also.

So ended the priceless adventures of our tribal missionaries, which added new meaning to our joyous tribal reunion, after their return.

(To be concluded)

A MORMON WIFE

(Continued from page 89)

of looking through, and a globe of waxed flowers and fruit. Another smaller table, with a marble top, held precious little ornaments. Near the window, to catch the light, was a wicker chair where Grandma sat to sew with unbelievably tiny stitches, and her faithful sewing box, (a two-tiered affair that came across the plains) was in close proximity. These special possessions Grandma invariably willed verbally to this one or that one among us. "Edith, when I am gone I want you to have that little vase. . . ." etc., etc.

THE most distinctive article of furniture in the room was the important-looking bed. This bed had a regulation hair mattress on top of which was a feather mattress, making it appear very high. Each morning this "feather bed," as Grandma called it, must be thoroughly shaken, and it, together with all the paraphernalia of the bed, must be aired for an hour or two. This rite concluded, the bed was made up with the feather bed punched and smoothed into place, the snowy sheets and handmade patchwork quilts arranged carefully on top of it and, over all, the white counterpane was spread. To complete the ensemble, a long bolster was laid across the top of the bed, and on this, two huge pillows, covered with hand stitched net "shams," were arranged straight and stiff against the headboard. This fancy decoration was for daytime only, and the word "sham" might have been applied with equal aptitude to the bolster pillows as well as the coverings, for the former were stuffed with straw and were much too hard and enormous for anyone to have slept on.

In a small wooden box, Grandma had an electric battery, which was considered quite revolutionary in those days. The electricity it generated was alleged to have a marked effect for good upon one's health. She used to let us children experience the tingling sensation which resulted when the electricity was turned on, and we clasped hands in an unbroken circle wherein two members grasped handle-like affairs that were attached to the box and through which the electricity came from the battery. We would squeal as the current became fairly strong and imagine that we were unable to let go of each other's hands until it was reduced.

We opened a little door in the far end of the room (stooping to save ourselves a bump on the head) to get into Grandma's dormer-roofed attic. Here were extra pieces of furniture that she had no use for in her bedroom. Here could be seen the chest that swayed across the plains in Israel Ivins' covered wagon and which had contained all of Grandma's earthly possessions at that time. But most interesting to us children was the fact that in the attic were kept the goodies which were forthcom-

ing when we climbed the stairs to Grandma's room.

There was a small window in the attic making it quite light, so that our excursions were pleasant and interesting. Not so a trip to the other attic of our home. It opened from what we called the storeroom—a spare room that was filled with odds and ends of furniture that were not in use. This second attic was pitch dark, and when you struck a match to find something that you had been sent after, you quickly grabbed the article and made a hasty exit, being very much aware of a ghostly white bust of some former church leader that seemed about to snatch you.

The double parlors downstairs were furnished comfortably but not elegantly. Those parlors, I am told, were originally two separate rooms, but as I remember them, they were connected by an arch on each side of which hung long patterned draperies of flowered chenille, heavy enough when drawn to make it possible to heat one room without heating the other, if only one was needed. I remember the strong-hued red of the ingrained wallpaper with the good Hafen paintings that adorned the walls. (My father's sympathy for struggling artists and his purchase of their pictures to help them out yielded rich dividends in giving his children an appreciation for art.) I can see it all now as it might have looked on one of those wintry Friday evenings when there were no lessons to get, and when Papa was not assigned to preach at some Sunday conference which would necessitate commencing his journey a few days early. I see the upright Steinway piano and can almost hear Edith's childish flute-like voice singing, "Oh Sweet Sabbath Bells." Papa sits in the huge black leather rocker with a child perched on each arm of the chair, and Mama, in a low rocking chair without arms, contentedly knits one of the long black stockings previously mentioned which were so trying to the pride of her offspring. There is a cozy fire in the grate; the green blinds are drawn between the heavy cream-colored voile curtains (very pretty they were with scalloped embroidery along the edges). Stretched out on the flowery carpet before the fireplace is one of the children completely lost to her surroundings as she pores over an exciting story in *The Youth's Companion*—the wholesome and best-loved children's magazine of that day, to which my father never failed to subscribe. Another of the children has just come from what is called the "book-room" with a copy of *Sara Crew*, which is soon to be read aloud to all of us before we kneel in family prayer and give our goodnight kisses.

Yes, "It takes a heap o' livin' in a house to make it home."

(To be continued)

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NEW YEAR'S EVE WITH THE SALT LAKE STAKE

KNOWING that people like to have a gay, hilarious time, be in crowds, and stay up late on New Year's Eve, the stake presidency requested the Mutual Improvement Association to give the people of the Salt Lake Stake as good and as exciting a New Year's

Eve as they could get any place in the city. So all effort was made to bring everything that goes to make up this evening within the environment of the Church standards.

The evening began at ten o'clock in the Emerald Gardens. Four hundred

twenty-three people attended; everybody was greeted at the door, and each received a little New Year hat, confetti, serpentine, and a noise maker. Throughout the evening prizes were given for the best dancers of the waltz, rumba and fox trot. Two capital prize drawings were had from numbers on the tickets, and nice gifts were awarded the winners.

Just at twelve midnight balloons were released from the ceiling. By this time the things which had been given at the door were pretty well scattered, and what fun everybody had wrapping himself in serpentine and confetti to get a balloon. A yell of "Happy New Year" went up from all present as the orchestra played "Auld Lang Syne."

Shortly after midnight a box lunch was served. Dancing was resumed and continued until early morning.

Impressions of the party:

Question: How did New Year's Eve go?

Answer: Good, for this time. May not go again, had to stay up too late.—A bishop.

Question: Do you think the stake should do it again next year?

Answer: By all means try it again next year. It was a success.—A married woman.

Question: Did you enjoy the stake New Year's party?

Answer: Oh, yes we had fun. I'll go again next year if they have one.—An eighteen-year-old girl.

Question: Did you have fun at the stake New Year's Eve party?

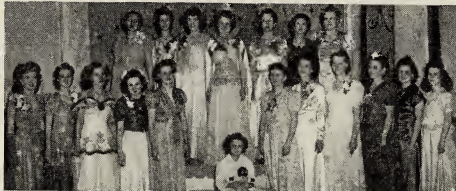
Answer: Yes; it was swell, but I wish more of my age had been there.—A sixteen-year-old boy.

Question: What is your impression of the New Year's Eve party?

Answer: It was so nice to have a place to go to that night and not be where people drink and smoke.—A young married man.

So the presidency was right. People, young and old, want to go places, and have fun New Year's Eve and they might just as well do it with the right people at the proper place, under a wholesome influence.

GOLD AND GREEN BALL HELD IN THE POCATELLO FOURTH WARD, POCATELLO STAKE



In addition to displaying the M.I.A. queen and her two attendants and the matron of honor and her two attendants for 1945, we were able to display all preceding queens for each year back to 1934 with the exception of just two, one of whom is serving in the Spars in Washington, D.C., and the other who was with her soldier husband, stationed in the Northwest.

The story took place in a typical L.D.S. home. The mother, before departing to attend the Gold and Green Ball, tells the story to her little daughter of the Gold and Green Ball, and counsels her to live the M.I.A. themes from year to year and brings them forcibly to her attention by repeating several of the outstanding themes of the past regarding the development of character and on being worthy to become such a queen. She then takes the family album and shows her pictures of the beautiful queens of the past Gold and Green Balls, whereupon, each preceding queen in her respective year, appears in person from a large album and takes her place in formation down to the queen for the present year.



THATCHER WARD M.I.A.

Mutual Improvement Association officers of Thatcher Ward attended the ball in which the Hawaiian theme was carried out.



GRADUATING CLASS OF BOISE STAKE BEE HIVE GIRLS ON SWARM DAY
 Sylvia Hogenson is stake Bee Keeper

Spring Comes to Johnny Adams

(Continued from page 83)

pose in your coming here—maybe this is the medicine you need."

"Will you show me what to do?" Johnny asked. "I want to start now—this morning."

"Yes, Johnny. I'll show you."

"I want to plant wheat." There was a feverish look of hope in Johnny's eyes. "Could I plant an acre in one day?"

Uncle Mack looked up at the sun. "An acre by sunset! It would take a bit of doing. Yes, you could plow and plant an acre today, but not another acre tomorrow. See what I mean?"

JOHNNY held tight to the plow. The old horse pulled ahead; the plowshare cut deep in the soil, and as the smell of the newly turned earth came to him, he was filled with a strange excitement.

"Guide it straight, son," the old man cautioned. "That's right!"

The plow left rich, black furrows as he guided it back and forth across the vast field. He saw Barbara come out of the house, and for a while she stood watching him, a perplexed look on her face, then she went back in.

The sun was directly overhead before Johnny stopped and wiped the sweat from his forehead. Weakness swept over him like nausea. The long weeks in the hospital had taken a greater toll than he had realized. He rested a moment. He looked back at the earth he had plowed, saw how much was yet to be done. It became an obsession with him to finish the acre before sunset. He was racing with the sun, and even as he looked it seemed to move.

Barbara came out of the house. "Lunch is ready, Johnny."

"You and Uncle Mack go ahead and eat without me."

"But you look so tired!"

"I can't stop now!"

Barbara went back to the house. She was back in a moment with a tray of food. "Here are sandwiches and milk, Johnny."

Johnny grabbed a sandwich from the tray and ate it hastily, and drank the milk in big gulps. Then he again picked up the plow. "Get up, Tony."

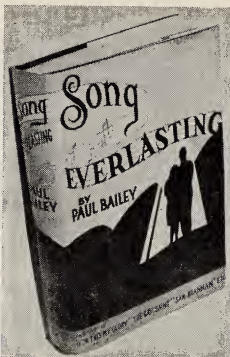
"I'm going back to the city," he heard Barbara tell Uncle Mack. "Johnny doesn't need me. He doesn't even know I'm here!"

Barbara mustn't go! He must beg her to stay. And yet—what right had he to stop her.

By late afternoon the field was ready for the wheat. Tiredness burned like a fire in Johnny's body. He had not seen Barbara again. She must be gone. He didn't blame her, but he felt a pang of loneliness. Uncle Mack handed him a large, shallow pan of wheat.

"Measure your steps," Uncle Mack told him. "Spread the wheat even and not too thick." (Concluded on page 124)

FEBRUARY 1946



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SPRING COMES TO JOHNNY ADAMS

(Concluded from page 123)

Johnny forgot his weariness. It was as if he were nearing the end of the race, and all depended on the last stretch. He walked with measured step, his arm sweeping in long graceful curves. The wheat fell far and wide, and as it fell the rays of the sun caught the kernels and turned them to gold.

It was dusk when the last kernel of wheat was sown. Johnny looked at the field. The acre of earth that had been barren that morning was now filled with life. He had beat the sun. But he had lost Barbara. He was suddenly very tired.

Uncle Mack was at his side. "Well, you did it, son. That's a good day's work. Better go in the house and wash up for supper. I'll put the horse in the barn."

JOHNNY stood before the washbowl in the kitchen. He looked down at his hands. They were so dirty and blistered he could not bend his fingers, but somehow he liked the look of them. For the first time he saw that they were good hands, broad, with short, strong fingers.

"OH, WHAT SHALL THE HARVEST BE?"

(Continued from page 80)

a passing minister to come and give a prayer over his mother's grave.

About a year ago in coming from Los Angeles on the train, I sat in the diner opposite a lady with a pair of spoiled sons, one about ten, the other about seven. Before the meal was over, I was sorry those boys showed up in company as they did, but she was only sitting in the nest she had made for herself. A year ago meat was hard to get. Nevertheless, somehow beefsteak was on the menu. The waiter first brought a big juicy Swiss steak and placed it in front of the younger son. I suppose it cost the mother at least two dollars. You'd think the lad would have jumped over the moon to put his teeth into that wholesome meat. But he pouted, bringing his nose as close as possible to his forehead. His attitude told about this story: "Ma, give me five dollars, and I'll eat it." In came the second steak, and it was presented to the boy ten. Yes, he showed his home training, too. (I should say lack of training.) His nose went up, too, as much as to say, "Ma, pay me ten dollars and I'll eat mine." Well, they carried on. The mother would have liked to crawl in a hole. I wouldn't have been surprised if she had been capable that moment of almost wishing she had no sons. With a flushed face she turned to me and said, "Oh, these American children." I didn't answer her according to my observations, (I've got enough to answer for), but I said to myself, almost aloud, "Yes, and, oh some of you American mothers."

"With these two hands, I have created," Johnny thought. The feeling of heavy despair within him was gone. It was as if the weariness in his body had burned white hot and all that was evil had been consumed.

The strong soap stung his blistered hands. He sloshed water over his face, and dried it with a rough towel. Then he looked at his face in the mirror, and the face that looked back at him was the nice, scrubbed face of Johnny Adams.

He said a silent prayer of thankfulness. Relief surged through him, and it was as if a heavy load had been lifted from his heart. He could go back to the city and work if he wanted to. He could stay here. His soul was free. If only Barbara had stayed, loved him enough to trust him blindly.

He turned from the mirror and stood quite still, and there was a gladness in his heart. For Barbara was standing before him, a tender smile on her face. He held out his arms to her, and as he held her close the scent of apple blossoms filled the room, and he knew that for him, spring had come.

Now that boy ten and his brother were "boobs," and they are going to grow up men who are "boobs."

Now let's suppose that ten-year-old "boob" in ten or twelve years more of pampering falls in love with a girl underprivileged (and I use that word very carefully) the same way. They marry — I ask you, dear reader what kind of load of responsibility in the way of offspring will they hand on to the next generation? What is the name of that Sunday School song?—Oh, yes—"Oh, What Shall the Harvest Be?"

YES, this nursing should stop. This calf is old enough now to be rustling for itself. Some children in the same way are "nursed" long after they should be weened. The accompanying picture is prompted by my boyhood experience: We had a big family at our house and we always had to have a cow. Milk and plenty of it was a big item in budgeting the family commissary. Of course a necessary item in having plenty of milk is that a calf must arrive at regular intervals. Calves were such a nuisance that it was to be expected that Father bargained with the butcher about once a year to come and buy the new offspring.

But in all well-governed homes there are exceptions to the rule. How well I remember the exception: The stork one bright morning brought a beautiful little jersey heifer. She was a beauty. Father, too, fell in love with her. No butcher was called, six weeks after Bossie's confinement. That attractive

THE IMPROVEMENT ERA

"Oh, What Shall the Harvest Be?"

little girl was going to reach womanhood no matter at what barnyard inconvenience.

The calf waxed strong and was now six months old—old enough to be on its own, but the animal persisted in drawing its livelihood from the milk head-



quarters. Something had to be done. The mother cow was perfectly willing to continue the indulgence of her child.

Well, one day Father came home with a halter for that calf—the strangest piece of harness I'd ever seen, the strap that fit over the nose inlaid with protruding spikes. It doesn't take much intelligence to understand why the little heifer would now be kept from the milk headquarters. Imagine the surprise of that cow after nursing a child the night before to find that it had next morning joined the porcupine family. You can see how poor Bossie would get the worst of it.

You know, for years I thought of the injustice of that halter with the spikes, worn by that heifer calf. Why should the parent suffer—why didn't Father bring home a big strap with spikes, to fit around the hindquarters of the cow so the offender, the calf, would suffer. But the older I get the more sure I am that Father's philosophy was right, that the parent should get the worst of it. You can see how well our cartoonist has shown that the dear cow is reminded that "the nursing must stop."

Dear parents, the greatest gift you can pass on to the next generation is to hand to it a citizen that has been taught to paddle his own canoe. There comes a time in every child's life when it must break forth into a world where he has to be on his own. Someone has observed that you help a moth out of its cocoon and it is born weak and soon dies—let it break forth itself and it enters the world vigorous and strong. Parents, if it is necessary for you to be reminded that a child must rely on itself, if it's the only way, you should be pricked as indicated. Dear parents, you yourself will determine "what the harvest shall be."

FEBRUARY 1946

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(Concluded from page 97)

issippi rivers. As his descendants multiplied, they would naturally settle along the fertile and climatically acceptable river valleys. When the flood came in the days of Noah, the Mississippi drainage must have increased to a tremendous volume, quite in harmony with the Biblical account. Noah's ark would be floated on the mighty, rushing waters, towards the Gulf of Mexico. With favorable winds, it would cross the Atlantic to the Eastern continents. There the human race, in its second start on earth, began to multiply and fill the earth.

The location of the Garden of Eden in America, and at Independence, Missouri, clears up many a problem which the Bible account of Eden and its garden has left in the minds of students. It clears up also many a vexing historical question.—J. A. W.

UTAH'S GOLDEN ANNIVERSARY

(Concluded from page 75)

Catholic church and the first Jewish synagogue in this part of the world. The first Catholic mass, celebrated in southern Utah by a devout priest, was held in a Mormon tabernacle and sung by a Mormon choir. Such was the attitude of the Latter-day Saints toward all real Christians who came to dwell among them.

THE best blood of the world coursed in the veins of the founders of Utah. After fifty busy, eventful, happy years of statehood, we meet in this noble house of worship this blessed evening to thank our Heavenly Father for his watchcare over those who laid the foundation of this sovereign state and brought us into full fellowship of this greatest of all nations in this land choice above all other lands. If there were time, the names of many people who were outstanding in the development of this commonwealth might be mentioned. I am sure we are all grateful to those who have preceded us who assisted in the development of civilization here to bring the state in which we live to its high position among its sister states. It is a source of pride to me that since I was a child, even while Utah was a territory, few states ranked higher in education than we did. Few states had fewer illiterates in proportion to population than did we, and we have continued to guide and teach and develop our sons and daughters until today they are known throughout the world for their accomplishments. In Dr. Thorndike's article entitled "The Source of Greatness," he places Utah twenty percent higher than Massachusetts in the number of scientists and men and women of affairs in proportion to population, and Massachusetts leads the others. These things are not an accident. God has given to us every opportunity and every blessing and offers to us now encouragement to carry on.

ERRATA

IN paragraph 2, column 2, of the article on page 761 of *The Improvement Era* for December 1945, entitled "Who Was Melchizedek?" "Shem" should be read in place of "Seth" as follows:

"There is an old Hebrew tradition that Melchizedek was none other than Shem, the son of Noah. As far as the age of Shem is concerned, that is possible. Shem lived five hundred two years after the flood, and Abraham was born two hundred ninety-two years after the flood. Abraham, therefore, must have known Shem. However, doubt is cast upon this claim by the revealed statement that 'Melchizedek received it [the priesthood] through the lineage of his fathers, even till Noah.'" (D. & C. 84:14.)

—J. A. W.

Approximately a hundred thousand of our sons and many daughters have evidenced their loyalty by enlisting in the armed services, and how grateful we should be that so many of them are permitted to return to their loved ones without serious impairment.

WE live in a great state. We owe a debt of gratitude to those who founded and builded it; and if we will please our Heavenly Father, we will love one another, deal kindly and fairly with all our fellows, and grow in peace and happiness as the years multiply.

As an American, I am grateful that the blood of the Pilgrim Fathers is in my veins, that those who came in the *Mayflower* bequeathed to me many of the blessings that I enjoy. I am proud of them and the fine record they made, but I am just as proud of my forebears who accepted the challenge to make their homes with God in the tops of these everlasting mountains and gave to me the wonderful opportunities and delightful companionships that have been mine.

I desire to express to all of my fellow citizens gratitude and appreciation for their fellowship extended to me. I desire to unite with you in carrying forward the standard of liberty and the blessings of civilization brought to us under the Constitution of our nation and our state, that the friendship that we now enjoy will continue and increase not only in mortality but throughout the ages of eternity. Let us continue to be real men and women, not make-believe; let us safeguard our physical bodies, our moral characters, our spiritual lives, that the greatest joy possible may be ours and be passed on to our descendants for the enrichment of their lives eternally. In this way we can demonstrate our gratitude to God and his pioneer children, who, under his guidance, founded and gave to us the state of Utah.

GEORGE WASHINGTON

(Concluded from page 84)

the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprincipled as it is wicked and shameful.

When victory came to George Washington's armies, he did not order a triumphal arch or march, but he did ask all chaplains in the army to render thanks to Almighty God.

WASHINGTON's genuine humility shone out again when a colonel in his army apprised him of a movement afoot to make him king. "Banish these thoughts from your mind," fumed the general, "and never communicate from yourself or any one else, a sentiment of a like nature."

An ancient American prophet, Jacob, had said "there shall be no kings upon the land."

In concluding his formal farewell to his victorious army at Rocky Hill, near Princeton, New Jersey, Washington said (speaking of himself in the third person):

... To bid a final adieu to the armies he has so long had the honor to command, he can only again offer in their behalf his recommendations to their grateful country, and his prayers to the God of armies. May ample justice be done them here, and may the choicest of heaven's favors, both here and hereafter, attend those, who, under the divine auspices, have secured innumerable blessings for others. ...

Washington acknowledged God's deliverance of the colonists, even as Nephi had foreseen almost 2400 years before:

And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.*

George Washington's thoughts often reached heavenward in his public utterances. When he resigned his commission as commander-in-chief to Congress, he acknowledged the "... support of the supreme power of the Union, and the patronage of heaven. ..." In his first inaugural address he said:

It would be peculiarly improper to omit in this first official act, my fervent supplications to that Almighty Being who rules over the universe. ...

*1 Nephi 10:11
*1 Nephi 13:19



His famous farewell address carries this thought:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.

SOMETIMES the best X ray into a man's innermost soul is to look at him through his personal mail. Washington's letters reveal a deep-rooted faith in God. His widow, Martha Washington, destroyed all of the personal letters from her husband in her possession. One of Washington's notes to her, however, has been preserved. He wrote it as a farewell as he was about to take over command of the American Revolutionary forces. Addressing her "my dear Patsy," he told her of the great responsibility that had come to him, a responsibility he had tried to avoid, and of the uncertainties ahead. But, he added assuredly, "I shall rely, therefore, confidently on that Providence, which has heretofore preserved and been bountiful to me. ..."

About a year later, during a dark hour of the war, Washington penned these lines to a Joseph Reed:

Few people know the predicament we are in, in a thousand accounts. ... If I ... rise superior to these and many other difficulties which might be enumerated, I shall most religiously believe that the finger of Providence is in it. ...

Washington's beacon of faith in the cause shone out in the miserable winter of trouble and trial in 1776-77. Toryism was rife in the American ranks, and dissension was raising its ugly head in Congress itself. On New Year's day he wrote to his brilliant young French friend, Lafayette, who was still in his early twenties:

... But we must not, in so great a contest, expect to meet with nothing but sunshine. I have no doubt that everything happens for the best, that we shall triumph, and in the end be happy. ...

The faith of the great soldier-statesman was characteristic in death. He lay, pale, in his bedroom at his beloved Mount Vernon. He had been bedded heavily, for that was thought a method of cure in those days. As the end neared, he turned dramatically to his physician, and said, "Doctor, I die hard; but I am not afraid to go."

Indeed Calvin Coolidge re-echoed the message of the prophets when, before a hushed Congress two hundred years after Washington's birth, he said of the father of this country:

His stature increases with the increasing years. In wisdom of action, in purity of character, he stands alone. We cannot yet estimate him. We can only indicate our reverence for him and thank the Divine Providence which sent him to serve and inspire his fellow men.

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Your Page and Ours

Dear Editors:

THANKS for a letter received recently accepting a poem of mine. . . . No other magazine can ever seem to me quite like *The Improvement Era*. My only son gave his life in France in March and among his things sent home was a copy of a poem from your magazine which he must have especially liked and kept among the few treasures a soldier can retain.

Sincerely,

Lalia Mitchell Thornton

The Strength of a Name

TO a group of citizens who had called to urge him to emancipate the slaves, President Lincoln said it was impossible at that stage of the war, and that proclaiming the negroes free would not make them so. By way of analogy he asked his callers: "How many legs will a sheep have if you called the tail a leg?"

"Five," was the reply.
"You are mistaken," said Lincoln, "for calling a tail a leg does not make it so."

Unimpeachable Sources

TO a man who asked how many men the Confederate Army had in the field, Lincoln replied: "Twelve hundred thousand, according to the best authority."
"Good heavens," cried the man.

"Yes, sir," repeated Lincoln, "twelve hundred thousand—no doubt of it. You see, all of our generals, when they get whipped, say the enemy outnumbered them from three or five to one, and I must believe them. We have four hundred thousand men in the field, and three times four makes twelve."

Financially Speaking

"Please help a poor cripple."
"Poor fellow, here's a dime. Where are you crippled?"
"In my finances, sir."

Point of View

"How much is that Jersey cow of yours worth?"
"Are you the tax assessor or has she been killed by a train?"

That Old Feeling

"Anything wrong?" the man said to a sailor who was slumped on a park bench.
"I'm listless."
"Lost your pep?"
"No, my list of phone numbers."

Maybe So

Nell: "Mary must be very soft-hearted. She weeps at the slightest provocation."
Jennie: "Not necessarily—think what a block of ice does."

Flavor to Taste

Dentist: "What kind of filling do you want?"
Boy: "Chocolate."

Honor Insured

Professor: "This examination will be conducted on the honor system. Please take places three seats apart and in alternate rows."

The Half Plus

Rastus: "Well, Sam, how is your better half this morning."
Sam: "She's better, but you is sure careless with your fractions."

Never Bother Trouble

"Why worry, my boy? Worrying can't help you."
"That's so, and I can't help worrying, either."

Listing

Teacher: "Jimmy, name five things that contain milk."
Jimmy: "Butter, ice cream, cheese, and two cows."

Reform Desired

"I want postwar reform," shouted the candidate. "I want housing reform; I want political reform; I want. . . ."
"Chloroform!" suggested a listener.

GERTRUDE HOFFMAN

For the past seven years Gertrude Hoffman has attended the Harvard Ward M.I.A. without having been absent. Her earnest desire is that in a few years she may be able to fill a mission and has been preparing for it by her regular attendance at Mutual where she has studied the gospel and enjoyed the right kind of recreation through wholesome association with other members of the ward.



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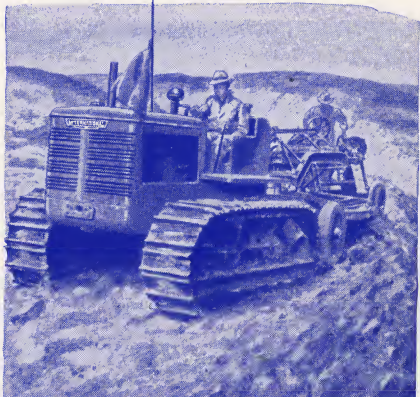
on the farm they serve the ultimate welfare of—you, the reader of these words.

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